# UNITY

REFERENCE USE ONLY
BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

EPTEMBER 1945 15 CENTS

Health and Prosperity - - - 1
Charles Fillmore

Happiness Is the Human Habit - 7
Sheldon Shepard

There Is Much to Be Done - - 14
Esther Freshman

Move Your Feet - - - - 18
Clara Beranger

Turning to Spiritual Power - - 29
George M. Lamsa

Desiring God's Way - - - 34
Ethel Smith

The War to End All Wars! - - 39
Narada Evaldi

Sunday Lessons - - - - - 44

*Christian Healing*

# *Healing & Prosperity Thoughts*

TO BE USED FROM

*SEPTEMBER 20 to OCTOBER 19*

*Healing:* God forgiveth all mine iniquities and healeth all my diseases.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

*Prosperity:* The increase of my basket and store is in divine order.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

*(For an explanation of these thoughts turn to next page.)*

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY 6, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

# UNITY

*Devoted to Christian Healing*

CHARLES FILLMORE
*Editor*

GEORGE E. CARPENTER
*Associate Editor*

VOLUME 103 SEPTEMBER, 1945 NUMBER 3


## *Health and Prosperity*

### "CHRIST IN YOU"

CHARLES FILLMORE

VOLTAIRE IS CREDITED with the quip that if there were no God men would invent one. Whether Voltaire or some other wise person ventured this observation, a study of the religions of the world verify its truth.

The human characters of the gods of all religions betray their man-made origin. Not discerning the real character of God, men have described Him as performing as they would if they were God. The result is a god who is angry every day, regrets that He made man, drowns the whole human family, and condemns the wicked to the eternal fire of hell if they fail to ask his forgiveness. This god of the popular religions of the day is of such frightful mien that we find it difficult to accept Him as the loving Father taught by Jesus.

Bob Ingersoll was not so far wrong when he paraphrased "An honest man is the noblest work of God" into "An honest God is the noblest work of man." All

inventions are first pictured in the mind of the inventor. So we form a mental picture of everything we conceive. God is no exception. Neither do we see persons and things as we think we see them. What we see is our conception of them.

We are forced by intuition, logic, and manifest evidence, to the conclusion that the Creator of the universe in which we live was and is wise and good. This being true, we cannot accept descriptions of Him or His acts that contradict that primal conclusion. When we read that "God is angry *with the wicked* every day," we question the understanding of the writer, although the evidence would tend to prove the truth of the assumption.

Those who transgress the divine law suffer in various ways, and it might well seem that an angry being of some kind was the executioner. However we know that even as regards our civil laws those who frame them are not angry with those who break them. Those who conceive God to be a very great man will invest Him with personal traits, some of which are ridiculous.

We can all understand that a creation that involves complex relations must be governed by laws and orderly acts. Those who get the right conception of the creative source and adjust their minds to its wisdom, purity, power, love, and completeness as the ideal source of perfect man are rewarded by a serene peace and confidence in the final supremacy of justice and righteousness. God is good, and He is the only real power in the universe; consequently perfection must eventually establish itself in the minds of the law-abiding people and through them in the whole world.

The good Mind is presenting its perfect ideals to all minds, especially to those which are open to the ligh

of the Christ, by whom the bonds of error thought are broken. Those who have been trained to think of God as a person who is the parent to a family of billions can continue to think of such a parentage by adding the attributes of an unlimited principle. But do not make your God a man with the limitations of the human. The natural man thinks that the world in which he lives is the real world and that the thoughts that he thinks are the real thoughts. Those who expect the Second Coming of Jesus look forward to His appearance in a body of flesh very much like the body that was crucified, if not the same.

But Jesus at the ascension broke His physical organism into its primal electrons or ions of substance and life, which He sowed as a body seed for all those who follow Him in the regeneration. Thousands have appropriated these seeds of the new Christ body in the past nineteen hundred years and are now in the process of unfolding a redeemed organism. No one has fully developed the Christ body as it will appear when the redemption of mortal life has been replaced by immortal cells. Many are experiencing strange sensations that they or their medical advisers do not understand. These are the transforming elements of the new life, which they incorporated into soul consciousness in this or some other incarnation.

The redemptive work that Jesus began will require a long period of time to fulfill itself. He told His disciples that many things would happen before the consummation of what He called the "end of the age." This phrase appears in the American Standard Version of the New Testament as the "end of the world," but is corrected in the margin. This erroneous translation, "the end of the world," has caused wave after wave

of fear to sweep over the earth for hundreds of years and many ministers are still using it as a club to scare people into conversion.

Jesus never taught that God would destroy the earth, but He did teach that race evolution was being carried forward in great periods or ages, one of which was ending in His time. Jesus said no one knew the duration of this age except the Father. Paul doubtless had this in mind when he wrote to the Colossians concerning "the mystery which hath been hid for ages and generations . . . which is Christ in you, the hope of glory." Through Christ or the supermind we are unified with God and become joint heirs with Jesus Christ to all the treasures of the kingdom of the heavens.

Every follower of Jesus Christ should strive for a better and fuller understanding of the unity He made with the Father, whereby He opened the way for us to make the same unity and help others to do likewise. People are no longer herded into heaven by persons preaching the fear of hell, but the race is sinking deeper and deeper into the delusions of sense. The old serpent is deceiving them with the promise that they can get pleasure out of the sensations of the flesh. We must preach and teach and demonstrate that there is health and happiness in taking advantage of the spiritual life of Jesus Christ. The blood or life of Jesus Christ does save. We have a striking illustration of the efficacy of human blood in the restoration of life to our wounded soldiers. The blood of the human family has become corrupt and the race body is no longer vitalized sufficiently. It has reached a point where an infusion of purified blood is imperative.

Jesus stripped the blood corpuscles of His body and raised them to semispiritual potency. These purified

blood corpuscles were sown as seed in our race thought and can be appropriated by anyone who will raise his thoughts to those of Jesus. This is accomplished through faith in Jesus to save one from sin, to inspire one with His Spirit, or to ask Jesus to come to the aid of the sin-sick soul or suffering body. A single atom of the purified blood of Jesus will begin a vitalizing and purifying work in soul and body that will continue until the Christ man appears. How long it will take to transform the mortal into the immortal no man can tell. We do know however that once the soul receives the Christ quickening it will continue to grow in grace, incarnation after incarnation, until the rejuvenating life has overcome death and reincarnation is no longer necessary.

The multitudes who still labor under the logic of the personal-God consciousness continue to ask why God does not plainly reveal Himself and destroy the Adversary, who is leading so many astray.

How great is the need for a metaphysical understanding of God and His relation to man! Jesus taught plainly, "God is Spirit." God is not a sleight-of-hand performer that makes full-grown animals instantly. God gives Himself to man, and man has the power to make himself what he will. Freedom of will is man's inheritance from his source, and he can use that freedom to build or destroy, as he determines. Jesus claimed that all authority was given to Him in heaven and in earth. What Jesus had we all have potentially. He had developed His powers and was the great example for us all. We can attain the same unity with the Father-Mind that He attained; and the wonderful promise is that He will help us to reach the same unity with the Father that He did. If suffering humanity could appreciate the importance of this stupendous invitation and accept it,

the world and its people would soon be transformed.

Those who have for even a short time given the thoughts to the Christ Spirit can testify that it has d veloped in them a new outlook on life. Where befo they were doubtful and uncertain they now have th assurance of the presence of a power that is helpi them to better living in every way. Christ has becon a real person, alive and working with them, instead of a historical God-man in heaven. Health and prosperi have replaced the former fear of sickness and financi worry. Not a dose of medicine for fifty years, and e joying better health and doing more work at nine than at forty, are some of the demonstrations of th author, who accepted the generous invitation of Jes and is happy in preaching and teaching His gospel the multitudes.

## Good Night

*Clarence Edwin Flynn*

If a care has touched the day,
Put it quietly away.

If a burden be your lot,
Let it be tonight forgot.

Now from memory's garden row
Pluck the sweetest thought you know.

By its beauty soothed and blessed,
Slip away to dreams and rest.

Day cares turned out with the light,
May your sleep be sweet. Good night.

# *Happiness Is the Human Habit*

SHELDON SHEPARD

MANY A BEAUTIFUL scene flashes into view as one drives along the shore road down the Pacific Coast: sparkling bays, long stretches of rolling surf, a road racing down to the sand, white sails and black smoke playing against the horizon.

A little girl sat with her dolly in the back seat of a car slipping along there between the sky and the sea. I heard her at various times, as she lifted the doll to the window for a better view, calling its attention to the pretty sights, sharing the fun she was having.

"Oh, look, dolly," she would exclaim, "isn't that pretty? Oh, see that big boat. Look at the beautiful surf. See, honey, isn't it beautiful?"

She was exemplifying the fundamental impulse of human beings to share their experiences. She was fulfilling too one of the fine purposes for which we are made and was giving a glimpse of the heart of the Creator. Don't we all feel the need of sharing anything we enjoy? Not many persons like to engage alone in the activities that bring the most pleasure. We desire to have a companion or to be in a party. When alone or away from those who are closely associated with our interests, we are partly busy thinking how we are to tell them of our pleasant moments. We hurry to write letters, or we make notes of events and scenes so that we may not forget to describe them. From the little child playing with her doll to the mightiest of us engaged at our tasks, we need to share that which means most to us.

So much is this a necessity of our being that man ills can develop from our refusal or failure to practic sharing. When a person begins to shut himself withi his own little house of thought and feeling, he is i danger, for there dwell the denizens of mental an emotional night who may make the inner sanctuar hideous. Something as deep within us as the hunger fo air, as the cry for life itself, demands the enjoyment o sympathy, understanding, the bearing together of bur dens, the sharing together of the joys of the way.

This must be one of the marks by which the imag of the Creator is identified. Who has not puzzled ove the reason for the existence of man? Why should th generally peaceful and orderly plan of nature be dis turbed by the introduction of the human mind, o human passions, plans, and actions, with the possibilit if not certainty of disorder, failure, strife, and war?

May it not be the Creator's nature to need a sharing of its adventure into material experience? Certainly al that exists grows from the nature of the Creator. Hav ing scaled the heights of the heavens and charted the ways of the suns; having planned the intricacies of the structure of matter and toyed with the tiny universe of the atom—while the stream of life plunges on toward an unfolding destiny, as waters find their paths to the sea—seemingly the divine creative nature desired an other channel through which to express itself in the material universe.

Thus was added the dramatic factor of mankind. Here for the first time was the capacity to see things and processes objectively, somewhat as the Creator must see them. Here was the ability to explore, change, fathom, imagine, dream. Now there was a creature to whom his Maker could say: "See how wonderful it is!

Behold, admire, wonder, enjoy. Share with Me the glorious processes of My great adventure. Walk with Me through the new creations of experience that we shall devise together."

One of the distinctly human attributes then is the capacity to enjoy the processes of life with Him who keeps them going. There may be a pleasure in the mountain and the sea, in storm and cloud, in sun and star, as they perform precisely and energetically the will of the Creator—at least the peace of harmony is there. A spring of a kind of happiness bubbles from unconscious sources in animals as they attain satisfaction by following the demands of their inner nature.

But man! To the joys of the moment he adds the pleasures of memory and the fragrance of expectation. To the satisfactions resulting from obedience to the laws of nature he may bring the joy of understanding, the blessings of thanksgiving, the peace of prayer, the happiness of harmony with it all. Yes, happiness is the human habit.

Whenever and wherever a human being practices this human habit his life is flooded with blessing. Departure from this normal practice is the source of his ills and dangers. When we look deeply into the causes of ill fortune nearly always we shall find a violation of the duty and privilege of happiness.

Is the cause of the difficulty to be found in fear? In grief? In worry? In hate? In envy? In animosity? Can any of these even begin without a departure from the practice of happiness?

Oh, yes, here is seen the great human mistake, the colossal ignorance, the dark blindness. Too often man takes his power to think of the past and imagine the future, his capacity to see himself in relation to others

and to the universe, his human power of happiness (greater than the subconscious satisfaction of the animal), and uses these means of blessing to drag himself far below the animal level of satisfactions.

Instead of the joy of memory he visits himself with the gloom of regret or the bankruptcy of a sense of loss. Instead of indulging his magnificent capacity for hope he wallows in foreboding and anxiety. Corrupting his power of faith, he makes it an instrument of fear and worry. Rather than share the joy of the Creator in a constant awe, wonder, reverence, and gratitude for life and its capacities, he stumbles in doubt, dismay, criticism, and timidity. The result is that man drags about with him a physical condition worse than the worst of animals, supplemented by mental disturbances that create a new category of diseases and misery and produce a bankruptcy of soul that makes even a prince a pauper.

Missing the basic habit of happiness and living in the poverty of personality naturally resulting from this, man began to think of his misery and disappointment as more or less his natural or ordained state. Religion undertook to glorify emptiness. Asceticism became an ugly denial of life's fulness instead of beautiful fruitful discipline. Rewards of a heaven hereafter were offered as compensation for missing its benefits here. In fact hell on earth was regarded as a fairly definite anteroom to heaven beyond.

Heaven here and now became "sour grapes" to a humanity that had missed its way. Not achieving the goal, it turned acid to the soul, which found compensation or at least satisfaction in the ensuing poverty! The truth is that humanity unhappy is something less than it ought to be. Humanity unhappy leaves the

Infinite without fellowship in understanding, appreciation, adventure, which alone can justify the existence of man's mind and heart!

If happiness is the natural, normal human habit, it should naturally lead to wholesome conditions everywhere. This is a bright guiding truth in whose radiance we have refused to walk. It is true. Happy persons do not engage in vice. Vice is an escape, a substitute, for persons who suffer emptiness in the place where happiness ought to dwell.

Happy peoples do not go to war. War is the outbreak of pent-up miseries and dissatisfactions. Happy people do not engage in persecutions, antagonisms, pogroms, discriminations. All such manifestations give little souls some compensation for their sense of failure and inadequacy. Happy persons do not foist on society the gaudy baubles of class distinctions, social frivolities, envies, and rivalries; these are all the precious gilded toys of unhappy children. More than this, happy persons are not selfish. Their own life full and rich in joy, they wish to spread its treasures everywhere. Selfishness is the attempt of unhappiness and incompetence to save its face and get some comfort from the comparative meagerness of the lives of others.

Happiness is so much the human habit, so much the bringer of that which is good, that it constitutes a large part of the kingdom to be sought first of all. Indeed the definition of the kingdom is two thirds in terms of happiness: "The kingdom of God is . . . righteousness and peace and joy," and of course righteousness is an essential ingredient of happiness. No violence is done to the great commandment, and some of its instructions may be made clearer by saying: "Seek first happiness and all these things shall be added unto you."

This raises the old bugaboo that happiness cannot be found by seeking it, a mistaken notion that has received wide circulation in circles where more wisdom should be shown. We are told that, like the will-o'-the-wisp or the end of the rainbow, happiness flees from us as we try to grasp it. Yet we know that we should be doing something toward being happy. We realize that our own well-being, our value to our fellows, our worth to the divine plan, depends partly upon our finding the path of peace. Unless there is some impelling reason for being otherwise, we want to be happy, and we feel we should be. We remember that nobody among all the apostles of gloom and priests of asceticism has ever yet offered a sound justification for unhappiness. Certainly none of its sad propaganda ever fell from the lips of Jesus.

The point is that direct pursuit is simply the wrong technique. Just to cry like a spoiled child for happiness is not the way to win it. But no one can escape the natural, divine demand of his nature for happiness. It is the impulse by which he breathes and eats, in obedience to which he seeks his fellows and does his work. The most ardent apologist for misery is simply carried along by the misdirected stream of his native demand for happiness.

We need to improve our methods of pursuing happiness. Happiness can be found by seeking it just as any other quality can be. You might as well say one cannot be good by trying, or one cannot become rich by seeking riches. In a sense these statements are all true. Nothing can be attained by a direct attempt to seize it. But any good can be achieved by setting about its achievement with the right strategy. We must think, plan, and organize our life in a certain way if we would be good,

or wise, or wealthy, or happy, or successful in any way.

What we mean by seeking to be happy then is to examine our nature and the laws of life in order to see what are the essentials of well-being, to recognize that happiness comes first and circumstances next, and then to set up the creative, positive force of happiness within us. The error lies in doubting its availability, dependability and effectiveness, in believing that it depends on circumstances rather than on the spirit.

One of the soundest bits of technique in developing this habit of humans is to build the capacity for happiness. We are unhappy simply because we do not have the ability to be happy. Our sense of joy has not been sufficiently cultivated to survive the shocks it meets. It is not our circumstances that need changing, nor our techniques, so much as we ourselves.

Happiness is the human habit, the expression of appreciation, wonder, faith, hope, and love that the Infinite desires to use as a means of sharing the Great Adventure. It is creative of health, harmony, usefulness, success. Its pursuit and possession should not depend upon fortune, circumstances, and conditions. They should all wait upon the spirit within the heart. We have the capacity for reverence, for thanksgiving, for vigorous living, for co-operation with the Infinite, for the joys of the spirit. These make creative, fruitful, blessed happiness the human habit.

The happy person takes the attitude that he is one of the hosts who provide the happiness of the world and he loses himself in directing others to happiness.
—*Frank B. Whitney; Mightier than Circumstance*

# *There Is Much to Be Done*

ESTHER FRESHMAN

*Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.*

WE CANNOT WAIT for some leader to find the solution to today's problem; for this problem is the sum total of all our individual bewilderments, and the solution must be contributed to by each and every one of us. Today is our greatest opportunity for realization. It is our opportunity to make a living manifestation of all our splendid beliefs. This is our chance to prove our faith.

In the darkness of the times we must not shake our head in anguish and give up. Each one of us, asking God's aid, using God's wisdom and love, must find the way. Each and every one of us must live his belief and stand firm back of it. We must show our unlimited greatness. That is our task.

It is for us to plant the thought of perfect freedom in our own heart, nurture it so that it can go forth, and give it unclipped wings so it can soar. Its wings must go over all the earth, over all the peoples, until the blessing of it shall come to sing in the heart of every person.

Our individual life is not a bright green plot of ground all fenced in carefully with white picket fences. Our life flows over into the lives of others, and there is much intermingling. It is in the harmonious sharing of our life with others that we come nearer to God.

Therefore it is vastly important for us to attain our highest, achieve our utmost.

The power each of us contains is unlimited. It is a Godlike power. It has been bestowed upon us by God, who has no measuring stick! For eternity is boundless. The all cannot be encompassed, nor can the parts of the whole be counted. There is no period to be placed at the end of the master sentence. As a part of the master work of the whole we have a part in this all, as the poet Emerson, says:

"I am owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

This is the all to which we have access. We make our own measurements, boundaries, limitations. In our lack of understanding, in our smallness. We conceive them. We restrict ourselves in thought, to time and space, and thus, we see things in part only. All of us have had glimpses in our life of actions that proclaim to us a pattern of our individual life that is vastly greater than that which we live up to in our daily actions. In our thoughts, in our dreams, we see our greater self, the finer garment in which we could clothe ourselves becomingly, instead of the tight, shrunken, barren cloak of a meager existence. We have an abundance which is rightfully ours to give, and a universe eager to receive it. Our powers of replenishment are so great that it is baffling to see us express ourselves stintingly.

We seek love, and say God is love—and leave it at that. How much of His love are we giving from our own boundless store? Are we living to our utmost? Is our expression of life so perfect, so satisfying that there is nothing further for us to do?

In the pouring out of ourselves in the service of our fellow men we find growth. In giving we achieve. The more we share the more we have to share. These are proved truths, not just beautiful statements. Try them out and see for yourself.

Two thousand years ago a man gave Himself that all men might find a way to God, and because of Him the world today is going to find its way to the harmonious state again. Through the simplicity of His services, through the love in His heart, through His understanding of God and man, through His desire to express Himself always in loving service to mankind we have at this moment of need the realization of a supreme power that only needs us, the channel of ourselves, through which to flow in order to replenish a hungry universe.

We need to take this divine pattern, still fresh, still usable and practicable after centuries, still there to serve as the blueprint for the perfect city that, once built in the heart of every man, will give us a universe of love, of peace capable of worthy achievement.

In a world never before so filled with the contributions of man's wondrous mind, in a world accelerated and benefited by marvelous machinery and inventions that the brain of men has contributed to it, the individual is still the all-important, the all-necessary, the sustaining root of the entire complicated structure. Without the individual expressing himself in the direction of his highest capabilities, the structure cannot function in its entirety. There is much to be done by every one of us.

*"Through faith I turn all my impulses toward that which is divine, and center my love in that which is perfect."*

This very beautiful affirmation is charged with action. In making it there is the creation of good, and in the living of it much can be accomplished at once. In our daily striving to attain the highest, we may individually bring our world into a realization of Truth to which it has every right.

No, there are no moments available for resignation, for anguish, for condemnation, for regrets: there is only time for building, for worthy and noble accomplishment, for loving service. There is only one path to take, the path toward the highest. There is only one beginning, and that beginning is in each one of us.

Starting now, we each have an assignment, an important assignment. We must take this vital life substance, which is the material with which we work individually, and shape it as perfectly as we are able, and with the help of divine guidance we must make it a worthy part of His universe. There is no one in this world today who does not have the necessary beginnings of His perfection. This is an important task but a joyful one, rich in its dividends. One day dedicated to it will prove how abundantly rich in rewards it is.

So let us polish up our lamp, the glow from which may be sufficient to lead us out of the darkness that has surrounded us. Let the light from our life be a beacon light, a light dedicated to the works of the Father, a light shining in His glory.

With courage in our heart and loving words on our lips, with hands outstretched to those who need our comfort and our aid, let us go forward on the path. True, it may be tangled and difficult at the moment, but all the more reason for an immediate beginning. Let us start now. Let us go forward. Come, there is much to be done!

# *Move Your Feet*

CLARA BERANGER

THERE IS an old Quaker saying, "When you pray, move your feet," which is another way of stating that we must prove faith with works. It is a warning not to rest content with the idea that because we have prayed we can leave all the active work to God and need not bother with doing anything for ourselves. In the Epistle of James we find the same thought: "What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Later in the same chapter James says, "Even so faith, if it hath not works, is dead, being alone."

It is beautiful to have faith, but unless it is accompanied by a strong determination to prove it with works in daily life, it is apt to become a dead, useless thing, and we become dreamers instead of doers. It is fine to have a philosophy of life, but unless it becomes an active way of living we do not profit by it.

The definition given by Paul in the Epistle to the Hebrews answers the question "What is faith?" "Faith is the substance of things hoped for, the evidence of things not seen." Using the scientific method of analysis, let us examine the key words of this sentence. We find that the word substance is derived from two Latin words meaning literally "that which stands under" and is defined as the "material of which a thing is made." "Evidence" comes from the Latin *evidentia*, meaning "clearness," and is defined as "proof; any ground or reason for knowledge." Faith then, according to Paul, is trust in our own power to mold the fabric of our hopes and dreams into the form we wish them to take.

The world is full of examples of faith followed by works. The scientist who started with faith turned it into proof by his own efforts. Every advance in science has been made by men who believed in an invisible and intangible idea and determined to prove the idea no matter how long it took or how much work it involved. Marconi worked many years in the faith that wireless telegraphy was possible before he was able to give mankind not only a new and rapid means of communication but also the educational and social benefits of the radio.

Behind all successful work, whether in the arts, sciences, or business, there must be vision. When vision is supplemented by unwavering faith, and determination to prove it in works, it is responsible for all the created beauty, the progress that we see in the world about us. Whether the tools are canvas and oils as in painting, words as in writing and speaking, chemical or physical facts as in biology and physics, the men and women who have served the world by their works started with vision and faith and then "moved their feet" until they were able successfully to demonstrate their faith with works.

But suppose we are not artists or scientists or geniuses of any sort, what then? In considering the genius that creates beauty or contributes to material welfare we should not forget that there is also the genius that expresses itself in beautiful and progressive living. If we believe the truth of the Christ teaching and are able to practice it in every department of our life, in the little as well as the big things, we are expressing a certain kind of genius. If we have faith in our own capacity for good and are actively trying to express it in works we are as truly inspired as are artists and scientists.

Why is it that so many of us who have faith and pray steadfastly are unable to make the sort of demonstrations we hoped for? Without being morbid or self-condemnatory, we shall have to look into ourselves for the answer and take an honest mental inventory to find the reasons for our failure to bring results by prayer. We shall have to look for mistakes in our way of thinking, and set about to erase them by denial and continued prayer.

In making a mental inventory our first task is to see whether we have not been holding onto negative thoughts and emotions. If we have been nursing a grudge against anyone, thinking or voicing criticism, condemnation, or anger, we have to stop it at once, for nothing narrows the channel through which our good comes or hinders demonstration so certainly as holding onto unforgiveness in any form or degree.

If we believe in the vital principle of good we know as God and in prayer as a means of receiving His good, we must live a life that corresponds with the qualities for which He stands. This means not only the practice of positive good in every department of daily living, but also the elimination from consciousness of all negative thoughts and emotions. We cannot think negatively and expect positive results. We cannot expect to have prayers answered unless we are honestly trying to live according to the principles of the God to whom we pray.

If we have prayed for prosperity and not seen it actualized in our life, let us check up to find out whether or not we have been thinking and talking poverty. If we have prayed for good health and continued to be ailing, let us see whether or not we have been thinking and talking sickness. If we have prayed for energy and continued to be tired, let us see whether we have not been

thinking and talking fatigue. We have to accompany prayer with constant affirmative thinking if we want to demonstrate with works. In most cases failure to demonstrate lies within ourselves, in our unwillingness to do the work necessary to break wrong habits of thought and action.

As an example of the wrong kind of thinking following prayer, I recall a very religious woman with no means of support who prayed constantly for freedom from lack. She lived by herself in her own large house. Paying for its upkeep and her personal necessities kept her in debt and she borrowed regularly from friends and acquaintances. She often spoke of her poverty but invariably added: "I don't worry because I know God will provide for me." The fact that she referred constantly to her poverty contradicted her claim of not worrying.

One day I suggested that she take roomers, or rent her house so that she would have a steady income. "Oh no! I couldn't do that," she protested. "I love my house, and I need privacy when I pray."

"Then why don't you find work of some sort?" I asked. "There are plenty of jobs available now for women of your age."

"But I've never worked in my life," she whined. "What could I do?"

"Lots of things," I answered. "Defense work. Housekeeper for a working couple. Or——"

She interrupted me angrily: "You must be crazy! *Me* in a factory! Or going out as a servant. No," she continued smugly, "I'm God's child, and He will take care of me."

She is too proud to do honest work but not too proud to borrow money that she knows she cannot repay. She prays to God for help, but is not doing anything to help

herself. And she continues to be poor.

Another case I know about exemplifies a different and more truly spiritual point of view. A woman who had always been financially independent suddenly found herself with an income so reduced that she could not make both ends meet. She prayed for guidance in meeting the situation. The next morning her first waking thought was "Look in the want ads of the paper."

When she turned to the page of advertisements, one notice seemed to stand out above the rest, because it had a telephone number with the same exchange as her own. It was for a general housekeeper who would be willing to help with the care of two children. Keeping house for strangers was a new idea to her; she had not thought along those lines. "But after all," she said to herself, "why not? That's about the only work I really know how to do well."

She was interviewed, engaged, and went at once to live in her new home. Recently she told me that she is happier than she had been for years. "I never realized how lonely I was after my children married and moved away," she said. "Now I have two other children to help bring up, and it's making me feel young again."

Thinking of the first woman, I said: "Do you ever mind being labeled 'a servant'?"

"Of course not," she answered. "No one could be kinder and more friendly to me than my employers. God led me to this work, and I thank Him for it every day of my life."

She prayed for help, with faith that her prayer would be answered. She was not hampered by false pride, doubts, or negation of any sort, but kept an open mind for whatever might come. By her willingness to follow guidance and to help herself, she is now living a happy,

independent, and useful life earning her own income.

We are not puppets to be blown about by the winds of chance but human beings with a high degree of intelligence, capable of thinking and reasoning and of understanding ourselves. Because we have freedom of will, we can assume dominion over our mind in order to rid ourselves of wrong habits and develop right ones; over our lips in order to say what we wish; over our actions in order to do what we want to do.

In the 8th Psalm the question is asked: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" The answer, it seems to me, is one of the most encouraging passages in the Bible: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet."

The dominion is ours, but upon us is the burden of proof. It is not enough merely to claim dominion, we must also exercise it. It is not enough to read the beautiful commandments in the Bible, we must also act upon them. It is not enough to have faith, we must prove it with works. It is not enough to pray, we must "move our feet."

Perhaps the most common example of prayer without the necessary complement of work is the prayer for peace. Today there are probably more people praying for peace than for any other single thing. Yet how many of us truly work for peace in our own life, or follow "the things which make for peace"? There is a simple little prayer in Silent Unity's Consecration Service for Peace that embodies the responsibility each of us must share if there is to be peace on earth: "O heavenly Father, let there be peace on earth, and let it begin

with me." We cannot hope for peace on a world scale until we learn to establish the kind of peace within ourselves that keeps us in harmony with our family, friends, and neighbors; until serenity persists through every moment of the day, in the face of all temptation toward inharmony and dissension. We cannot expect an answer to a prayer for peace, and at the same time hold onto condemnation, intolerance, malice, or hate. We can only have peace on earth when each and every one of us as an individual works actively for peace by overcoming habits destructive to peace, and by cultivating "the things which make for peace." Individuals form a community, communities form a nation, nations form the world. Work for peace must start with the individual: "O heavenly Father, let there be peace on earth, and let it begin with me."

If we hold fast to the knowledge that we have dominion over our life, that God has given us power to create for ourselves the good we desire and pray for, half the battle is won. We have to start with the belief that there is no such thing as chance, that the events in our outer life are the inevitable working of the law of cause and effect: that as we sow we reap. The farmer who sows in the certain knowledge that the seed will bring forth fruit after its kind knows also that he must cultivate the soil and keep it free from weeds, in other words, he must do his share of work.

The difference between the idle dreamer who accomplishes nothing and the doer who accomplishes great things is a determination to work and work hard for the thing to be done. The man who stays an underling all his life is the one who either does not recognize his potential power to take dominion over the affairs of his life, or who, recognizing it, makes no effort to

do anything about it. The man who becomes as a god, prays for what he wishes and works constantly to bring it into actuality in his life.

We receive help from God in just the proportion that we show readiness to help ourselves. Through our mind we receive the vision of what is best for us; through the will we can exert the strength of both mind and body toward the accomplishment of the tasks necessary to bring the vision into practical existence. When in prayer we open our consciousness to the inflow of divine guidance, when we connect our little human mind with the great mind of God, we receive not only the vision of a goal but the energy with which to reach it. But it is we who must chart the course and take firm hold of the wheel; we who must steer the boat resolutely and steadily to the port we would reach. If we do not take command, we are likely to drift with every changing tide and be tossed about by every passing wind.

Each of us has some particular talent, some gift from God, that if used to the best of our ability will produce the best possible good for us. But to achieve practical results we have a personal responsibility to use the gift and by our own efforts to bring forth fruit. "All things that the Father hath are mine." We must earn them however, by the work we do ourselves. If we do not work our gift, we cannot expect the benefits that the Father has in store for us; or if we misuse it, as by working for selfish and greedy ends instead of for our own good and the good of others, we cannot make it bear fruit.

It was a long time before I understood the parable of the talents given in the 25th chapter of Matthew, in particular the passage "For unto every one that hath shall be given, and he shall have abundance: but from

him that hath not shall be taken away even that which he hath." Now I believe that the inner meaning of this statement is that in order to achieve greater abundance we have to use whatever gift God has given us, "every man according to his several ability"; that if we fail to use our gift, it will be taken away from us and added to him who uses his natural talent.

The parable of the talents is the Biblical way of saying that every opportunity entails a corresponding responsibility. God gives us the opportunity; ours is the responsibility to use it. God gives us guidance; ours is the duty to follow it. God gives us a limitless supply of love and power and wisdom; ours the work of seeking it and bringing it into active manifestation in our life. "God helps them who help themselves."

We Americans are born with a heritage of freedom. Our country was founded by men and women who risked all they had in a struggle for spiritual liberty and justice. Their ideas found expression in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Yet how many of us really earn the privileges that are ours under a democratic government by assuming the obligation to make democracy a living principle of truth to be practiced in every phase of life? Most of us go to the polls on election day and forget public affairs the rest of the time. We complain about graft, lobbying, "dirty politics," and make no effort to do anything about it. Yet it has been proved time and again that whenever citizens are sufficiently aroused against injustice or corruption to organize and make their opinions felt, they succeed in correcting the

bad condition. If we are to keep our spiritual liberty, we must be willing to work for it so that "government of the people, by the people, for the people shall not perish from the earth."

When Jesus gave love of God and love of neighbor as the two great commandments, He was laying the foundation for democracy, because a common love of God makes men good neighbors, and love of neighbor is the very essence of democracy. Jesus recognized no special privilege, no distinctions of class or creed or color, no standard of judgment other than the spiritual. When He said, "Thou shalt love thy neighbor as thyself," He did not say "love thy neighbor only if he is white, or has the same amount of money as you have, or has the same religious beliefs." He used the word "neighbor," meaning "fellow man," anyone whose life touches ours.

If we believe in the Christ commandment that is also the democratic ideal, we must prove it with works. We must believe and act upon our belief that "God is no respecter of persons." When we demand or usurp for ourselves special privileges that others cannot enjoy or that work injustice to them, we are not practicing the Christ teaching. When we discriminate against members of a group or class or race as such, we are not practicing the Christ teaching. When we allow blind prejudice to make us intolerant or cruel, we are not practicing the Christ teaching. And when we do not practice the Truth we know, we cannot expect to have prayers answered.

In order to insure that the word we speak in prayer bear fruit in form, we have to move our feet in the direction of the good for which we pray. We have to take dominion over the working of our mind—"As he

thinketh in his heart, so *is* he"—and over the work of our hands, so that mind and body are in constant correspondence with spiritual understanding and faith. We have to *do* what we believe.

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

## Right Decisions

*Vera Wallace*

Guided by the Spirit of divine wisdom, I make right decisions quickly and easily.

I am a child of God made in His image and likeness. Therefore I am at one with the Spirit of divine wisdom. It is mine to use through every minute of the day. I rely on it at all times for perfect guidance. Guided by the Spirit of divine wisdom, my thoughts are positive and active, and I make right decisions quickly and easily.

By constantly turning to the Spirit of divine wisdom within me I receive increased knowledge and understanding. Thoughts of indecision and uncertainty are released, and I act with faith, knowing that my decisions are sound. The Spirit of divine wisdom illumines my mind and gives me a clear perception of Truth.

Guided by the Spirit of divine wisdom, I make right decisions quickly and easily.

# *Turning to Spiritual Power*

GEORGE M. LAMSA

WHEN THE SUN is far away from the earth, we turn to artificial means to keep us warm. When our side of the earth is turned away from the light of the sun we have to manufacture our own light. But when the rays of the sun penetrate the dark skies and lighten the universe, artificial heat loses its importance and the earthen lamp is put out. This suggests a comparison of the spiritual world and the material world in which we live.

Sometimes people lose sight of the eternal truth, which is light, life, and power. For a while they may be satisfied with man-made truths and values. But these latter are temporal and tend to fail those who trust in them. Today people in many parts of the world are trying to find some values in life higher than the generally accepted values of our materialistic culture. The tremendous changes that have taken place in recent years in the lives of people, the deprivation and the suffering, have made them search for something more permanent and enduring than material possessions.

Never has there been evidence of a deeper quest for God. Never has there been such a wide-spread search for spiritual values. Indeed millions of people are seeking Christ, although many others are seeking Buddha and still others Mohammed. They are all seeking to fulfill some need they all feel, some need they did not feel before. Their yearning is for a knowledge of the basic realities of life, for harmony and peace. Men and women throughout the world now know that

the material world has failed those who have put their trust in it.

Then again the present conflict, with all its destruction, has proved that the material world is changing so rapidly that men can no longer place their trust in it. Religious men are awakening to the belief that man is divinely endowed with powers to make a better world in which to live. They realize that no angels or gods can bring this about, but that they themselves must. It is true, God helps those who help themselves. In other words, you may come close to God to the extent that He dwells in you.

The sooner we realize that the kingdom of God is here on earth the better, for the earth and the heavens belong to the Lord. The earth and all the universe are governed by the Spirit of the Lord. Some people call it "gravitation." You may call it "Spirit" or by some other name. The truth is that some hidden power lies behind this whole phenomenon of life. This potent power is the basis of life, health, harmony, and perfect understanding. The human body is dependent upon it for life just as the earth is dependent upon the sun for light and heat.

Once the individual comes into contact with this power, his whole body is charged with it. It is like a spark of fire, which when brought into contact with inflammable material burns it. Jesus called it "faith." He told His students and followers that if they believed they would be healed. A little faith, like a tiny mustard seed, would do the work—even move mountains.

When we have faith we believe in the things we are trying to do. We know in advance that our work will succeed. When we believe we make contact with gigantic spiritual forces; we connect with the great power

that is behind the whole universe. The locomotive cannot move until the tiny cylinder is in communication with the great mass of steam in the boiler. Behind the water that turns the dynamo lies the whole mass of water in the dam.

Faith is essential in everything we try to do. When we lack this mysterious power, we are sure of neither ourselves nor the things we undertake. When a salesman is not sure of the quality of the goods he wishes to sell and of the integrity of the company he represents, he finds it difficult to market them.

Even though much has recently been written on healing in order to stimulate faith in the word of God, the principle of healing has remained the same throughout the centuries. Faith is still the key to the power of healing. It is faith that unloosens this power. Faith ignites the spiritual forces lying cold within us. Nothing else can take its place. One does not need a ton of coals to start a fire. A single spark will do it. One does not need to study theology or philosophy in order to become a healer. A few words uttered with faith and confidence in God will do the work.

This is the method that the Hebrew prophet Elijah employed about twenty-eight hundred years ago when he healed Naaman, the Syrian general. He instructed Naaman to bathe in the river Jordan. The prophet understood the infinite wisdom and the power of God. He knew that the same word that had created heaven and earth had the power to effect the healing. The prophet neither read nor prayed over Naaman in order to heal him. He spoke the words of Truth that were supported by that dynamic force which strengthens the weak, heals the sick, restores the insane, and converts the sinner.

Our Master employed the same method when He cured the sick and the suffering. To the blind man he said, "Go, and wash in the pool." To the father of the child possessed of the dumb spirit he said, "All things are possible to him that believeth." To the man sick of the palsy He said, "Thy sins are forgiven." Jesus did not prescribe any remedies, nor did He have any formula with which to heal. He knew that God cannot be approached by any other means than by faith in His infinite power. He knew that God is Spirit and that Spirit has power over matter. Matter cannot heal matter. There is one power that heals; that power is God.

Easterners are well known for their faith. They never doubt the power and the wisdom of God. They are logical in their thinking, but they are as simple as little children in matters of faith. In that ancient part of the world one may hear people of many faiths and races testify to the cures they have received at the hands of certain holy men. One has to live in the East in order to understand their way of life and their simple faith.

Even today the sick and suffering seek pieces of cloth from the garments of holy men who are famous for their healing power, just as their ancestors sought pieces of cloth from the garments of the Apostles.

When I was a boy one of my hands was affected by some skin disease. The boys with whom I played often pointed to my hand, and their queries caused me considerable embarrassment. One day my grandmother, Sherin, surprised me by telling me that we were to fast and then visit a certain man of God. I had heard many people testify to the cures they had received from him. The promise of my grandmother made me very happy.

The day before we started on our journey Sherin

baked *cady* (a kind of oriental cake) and prepared a few other gifts. It was a three-day journey to Mar Khananishoo, the metropolitan of Sova and Armenia. At the time he was residing not very far from the Turkish-Persian border. The prelate was well known for his healing power and was constantly visited by the sick and suffering, who often came long distances to see him. Both Christians and Mohammedans believed in him and revered him. They believed that he could perform any kind of miracle. That journey was one of the happiest events in my early life because of the strong hope I had that my hand would be healed.

An hour after our arrival we were taken into the presence of Mar Kananishoo. We were led by a priest who ministered to the prelate just as Elisha had ministered to Elijah. When we came into his room I saw the famous healer for the first time in my life. He was sitting on a white *namda* and leaning against the wall. We immediately felt that we were standing in the presence of a man in whom the healing power was strongly manifest.

After we had kissed his hand and received his blessings, the man of God asked my grandmother what he could do for us. Sherin motioned to me to show him my hand. I drew near to him. He took my hand in his, recited a brief prayer. Then he said: "Go in peace. God has granted your request." Two days afterwards my hand was healed. Not a single mark remained.

My grandmother could not read or write. She knew nothing about theologies and creeds. But she revered God and had faith in men who were intrusted with the power of healing. Her faith was like that of a child. She was as sure that the man of God could heal my hand as she was that the sun would rise the next day.

# *Desiring God's Way*

ETHEL SMITH

THE OCCUPANT of the mountain cabin heard a fluttering sound outside the south window. Glancing out, she saw a small bird clinging tenaciously to the very narrow ledge of leaded glass, trying with all its might to make its way through. Finally it rested quietly, glanced about, then let go the too-slender perch and soared into the sky with a sweet note of relief. The glare of the sun had beguiled this lovely creature into believing there was a way open, for the clear glass looked like clear passage! But try as it would, that way was closed, and it must actually return to its own rightful realm.

How often our daily experience parallels that of this tiny bird. Visible plans, business and social engagements, even churchwork, may trick us into forcing our way along certain preconceived paths, pushing doggedly over obstacles, only to find suddenly that energy and ability have been focused on unfavorable, closed lines of action. Determined conscientiousness and devoted effort is of no avail: the way does not open! We are constrained and restrained by irresistible strength not our own. Are we heartsick about the frustration of cherished expectations? Do we shed tears of anger, self-pity, or resentment? Sometimes we do. Yet in the end we have discovered with deep gratitude that there was a better way, a higher realm in which we belonged. The way of selfish will would have been as much a prison to us as the four walls of the living room would have been to the lovely bird. However pleasant a place

may be to one person, it may be most unattractive to another, whose life and living belong somewhere else. Yet for the moment it seemed that the bird's entire strength was devoted to getting into that room.

In his letter to the Philippians Paul writes: "*Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Later he adds: (Weymouth translation) "Therefore let all of us who are mature believers cherish these thoughts; and if in any respect you think differently, that also God will make clear to you." There are things that we must part with if we would learn to serve God. Trusting Him requires intelligence as well as faith, for we are told to love Him with the mind as well as the heart and soul. As we lean and trust He will reveal unmistakably and "make clear" the way we shall take. Our thoughts, and our deeds are alike directed by love, and it will be a way of humility, co-operation, and joy. We cannot carve out our own way at the expense of another person and still serve God with the mind and the heart.

What do we really desire? What does God require? Do we want for ourselves what God wants for us? From the depth of his own spiritual need the Psalmist answers the first two questions: "One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple." And the second reply is: "Behold, thou desireth truth in the inward parts; and in the hidden *part* thou shalt make me to know wisdom."

These two verses are closely allied, and together

they answer the third question for us quite prayerfully and satisfactorily. If our desire is the "one *thing:*" to dwell in the house of the Lord, to behold His beauty, and to inquire in His temple, then our prayer is answered, for we already possess what God wants us to have. The New Testament gives us the most pleasant assurance that man is the "temple" of God, that God is "over all, and through all, and in all." Then at all times, whether we know it or not, we actually dwell in "the house of the LORD," or rather He indwells in us. Intelligence is normal and natural, for in this "temple" of God He naturally establishes wisdom "in the hidden *part.*" While this is actually true of us, we must utilize the law and claim this fundamental truth through spiritual communion and prayer.

Turning to the one Mind for guidance, we acknowledge our perpetual relationship to God as that of a son to our Father, our guard, our guide. This wisdom flows through us as effortlessly as light through a window. We are clear, clean panes if we would have it so. Desiring to do right, working daily to express Godlike qualities, meditating on pure and honest things when we are alone with our own thoughts enables us to manifest traits that are inherent in the child of God. We become loving tabernacles, agreeable, attractive. God delights in us, and we joyously praise and delight in Him.

To be willing to have our plans changed is to put God first. A God-directed pathway blesses all who walk in it, for no man lives to himself alone. Day by day we lose the tendency to resentment, depression, or rebellion that might arise from unwise planning or from a stubborn clinging to our own desires. Envy of another may darken our joy, yet salvation is entirely individual; each has his own rightful place, his right work; all are

created to serve with the one talent that each possesses. Do you remember Emerson's parable of the mountain and the squirrel, which illustrates individuality? Says the squirrel:

"If I cannot carry forests on my back,
Neither can you crack a nut."

Confused and burdened thinking vanishes before the everlasting loving-kindness with which the Father draws us to Himself. Character is largely governed by what we think when we are alone. Love is within and without. God's children are not regimented. We must live the part of a son of God and be worthy the name Christian. We must not allow iniquity to separate us from Him. Cheerfulness, good humor, honesty, integrity—all are enjoyable companions to spiritual man. Goodness must not be indulged in for duty's sake alone, for occasionally harm is done in the name of goodness. The Pharisees crucified Jesus, and although Jesus forgave them magnanimously He said, "They know not what they do." Wisdom drawn from love always knows what it does and never makes stupid blunders that must later be corrected by a retracing of steps. Difficulties that arise from ignorance and inexperience are corrected through right understanding of God's law.

There are no righteous prayers that God cannot answer. He is the arbiter of all law, the source of all action. God can do all things for us both small and great, and we can do more than we now think possible if we turn to Him and let Him work through us and in us. There is an indwelling presence that wisely controls our body, our church, our business, our government. In some miraculous way, as we trust desire to Him doors open that before seemed closed, supply appears that before seemed absent, and an abundant table is set be-

fore us even in the very presence of fear and opposition.

All material things we could desire are not to be compared with the power derived from this inner assurance of man's spiritual selfhood, and God's nearness. What we before yearned for so ardently melts before the joy of serving Him with gladness in the way He indicates, and all right things are added legitimately. Paul sums it up in this way: (Weymouth translation) "Always rejoice in the Lord: I will repeat it, rejoice. Let your forbearing spirit be known to every one: the Lord is near. Do not be anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known before God. So will the peace of God, which surpasses all power of thought, be a garrison to guard your hearts and minds in Christ Jesus."

## RAPTURE

*Edith Borg Hirsch*

My soul is entranced with the mountains;
My soul is entranced with the sea;
My soul feels the spell of creation,
The wonder of you and of me.

It feels God in the pearl of each dewdrop;
It feels God in the slope to the lea;
It feels God in the heart of His children,
In the heart of you and of me.

So I sing a song of thanksgiving;
Praise God for all creatures on earth!
Praise God, we are sons of the Father,
Who loved us and gave us birth!

# *The War to End All Wars!*

NARADA EVALDT

IN THE HEARTS of all is the hope and on the lips of each the prayer that the war now being fought, World War II, will be a war to end forever all war. Men who are wise and of wide vision have already drawn up and are still formulating laws and plans in an endeavor to make permanent peace a reality; to provide security from fear and lack for all the peoples of the earth; to keep aggressor countries under surveillance so that peace will be maintained even if this must be accomplished by force.

Will a forced peace ever be a real or a lasting peace? Will laws and plans, however good and far-reaching, permanently abolish personal greed, hatred, racial prejudice, lust for power, and fear, which are the causes of war?

While legislation and organization may help restrain certain people, groups, or nations from exploiting, for their own selfish gain, other people, groups, or nations, they can never guarantee lasting peace. Lasting peace can only be maintained when each individual who goes to make up the nation becomes aware of and eradicates from his own consciousness every adverse thought that makes for war.

A global war now rages because the fears, hatreds, lusting after power, racial and religious prejudices have been allowed to lodge and grow strong in our minds and take over the control of our words and actions. These thoughts which cause conflict have their inception in our minds, so it is in our minds that the war to end

all wars must be fought and won. As a river can rise no higher than its source, so a nation can rise no higher than the consciousness of the whole of its people; for the nation is the people.

To end war for all time we must change negative thinking to positive thinking. We can do this and end war forever by getting back to, understanding, and living on this foundation of Truth: "One God and Father of all, who is over all, and through all, and in all"; and then maintaining rigid individual obedience to the instructions of Jesus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father."

God the foundation, with Christ the cornerstone, is the only structure upon which permanent peace can be built. The issue is so momentous, the stakes so high for us all that we must use our every effort in this battle against thoughts of hatred, bitterness, prejudice, revenge; for these are the foes we are fighting, these are the foes that will destroy us if we give them mental power. This Jesus knew, and He said: "And a man's foes *shall be* they of his own household"; and for our protection we are cautioned: "Let all bitterness and wrath, and anger, and clamor, and railing, be put away from you, with all malice."

In the battle to end all war forever there are three things we must understand clearly.

First, what is our real desire? "For where thy treasure is, there will thy heart be also."

Is our desire for a lasting peace for all the world, or is it our desire to see wrongs that have incensed us avenged by man? Is our faith in God's justice strong enough to overrule our every thought of prejudice,

hatred, and longing for revenge; do we trust Him to right these wrongs in His own way and in His own time?

If we can answer honestly that our dominant desire is for peace, lasting peace for all people, we have the power to bring this into manifestation by the rooting out of every negative thought in our consciousness.

Second, we must examine our understanding of God, our understanding of His relation to man and His desire for man.

The Bible tells us that God is Spirit, mind, life, love; He is not conscious of personality, color, class, or creed. He never changes but is the same from everlasting to everlasting: "For the LORD *is* good; his mercy *is* everlasting; and his truth *endureth* to all generations." His desire is that all His children partake fully and equally of His gifts by sharing them one with another; that by and through this sharing of His love they become unified. Within each man He has planted the Christ image, the thought of divine love. This is man's individual contact with God the Father and is the link that binds together all men.

Third, we must analyze man, the personality.

Man the personality is the result of what his parents have taught him, of what his country has taught him, of what he has learned from life and his contacts with other personalities. He has built himself from past memory, is the sum total of his thoughts, thinks and acts from this background.

Since no two individuals can have the exact mental background, no two individuals can think and act in the exact manner. It is this difference of opinion and action that gives birth to a sense of separateness. This arouses fear. Fear stimulates the desire to protect the person-

ality from harm from others, and causes a desire in the person to acquire possessions for himself, for he feels that his security lies in possessions. This desire to acquire possessions gives rise to envy, greed, force, which make conflict, and conflict is war. This war may be carried on between individuals, groups, or nations, but whether small or large in scope, the means for bringing about peace is the same.

God said, "Lo, I have given thee a wise and an understanding heart," and Jesus taught, "Love your enemies."

Right now, with tragedy, heartache, fear, and suffering so prevalent and so close to most of us, it is difficult even to think on these words, let alone follow them; but if we are really sincere when we say that our prayers are for lasting peace for all people we will waste no more time in wishful thinking but will begin now to do active, positive work. We will follow in the footsteps of Jesus even if it takes us all the way to the cross. We will follow until we too become so conscious of our divine heritage and the divine heritage of all men that we can say, "Father, forgive them; for they know not what they do."

In examining man with a wise and understanding heart we shall learn that just as we ourselves are held in the bonds of personality so are those with whom we are in conflict; that just as our fears cause us to strike out against others in word and deeds, so the fears of other men cause them to strike out; that just as we experience, loneliness, heartache, fears, and feelings of utter hopelessness so do they; that just as we long for the love and protection of God so do they. If we can understand them and their trials, can dissociate them and their harmful actions from our own suffering,

compassion will come, pity will follow, and pity is akin to love.

As we work this way, little by little we shall remove the thoughts of prejudice, hatred, and fear that cover the Christ, until one day it will stand free. Peace will be born for us.

Should the discouraging thought enter our consciousness that it may be centuries before peace comes we must remind ourselves that time must be forgotten: "For a thousand years in thy sight *are but* as yesterday when it past, and *as* a watch in the night." Speedy results must also be forgotten and only the goal we are working toward must be remembered. "So teach *us* to number our days, that we may apply *our* hearts unto wisdom."

When we can leave the righting of all things to God, can forget our own aching loneliness, fear, tragedy-touched life in the effort to try to understand and love our fellow men, even those who have injured us, the tide will have turned and the beginning of peace, lasting peace, for all mankind will have begun. It is the personal weeding out of every negative thought that will bring the impersonal desire to help every man, to love every man irrespective of color, creed, race, or of his past actions. Then we shall live in peace.

The war to end all wars is indeed one that must be fought within our mind. When the inner battle is won the outer battling will disappear. Men will dwell in peace and discover "how good and how pleasant *it is* for brethren to dwell together in unity!"

# Pray for Victory

# Sunday LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.*

## *Lesson 10, September 2, 1945*

UNITY SUBJECT—*The Imaging Faculty and Trustworthiness.*

INTERNATIONAL SUBJECT—*Joseph's Place in God's Plan.*—Gen. 39:20-23; 41:14-16, 25, 41-43.

20. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison.

21. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison.

22. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

23. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

15. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that when thou hearest a dream thou canst interpret it.

16. And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer of peace.

25. And Joseph said unto Pharaoh, The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh.

41. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42. And Pharaoh took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43. And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he set him over all the land of Egypt.

GOLDEN TEXT—*Seest thou a man diligent in his business? he shall stand before kings.*—Prov. 22:29.

SILENT PRAYER—*I use my faith in my relations with others, and it inspires them with trust and confidence in me.*

The meaning of the name Joseph is "whom Jehovah will add to"; "Jehovah shall increase; He shall increase progressively; i. e., from perfection unto perfection." Among the primal faculties Joseph represents imagination. The imagination causes whatever it is fixed upon to increase in consciousness. Wherever Joseph was placed he made his influence felt. Potiphar, his first master in Egypt, made him chief steward or overseer over all that he had because Joseph proved himself trustworthy and capable. Losing that place through his complete devotion to his master, he was thrown into one of Pharaoh's dungeons. There he soon became a trusted prisoner and was put in charge of all the other inmates. He was given charge of the administration of the prison.

On casual thought it may seem that the imagination is not the most trustworthy of the faculties. It is prone to disport itself at the expense of the others, as Joseph

boasted of his dreams without taking into account the effect on his brothers of such an attitude. However the imagination is capable of boundless growth and development, and adversity may quicken instead of dulling it. Jealous of their father's preference for Joseph and angry with the lad because he reported their misconduct to their father, the brothers sold him into Egypt.

Egypt here represents the body consciousness or subconsciousness. When the imagination becomes active in the subconsciousness its creative capacity is at once evident. The body is powerfully affected by the mind, and the mind is ruled by imagination or the creative faculty that causes us to form mental images in connection with the ideas that impinge on consciousness. It may seem that imagination is enslaved by the body consciousness, but if it faithfully and truly pictures all the ideas that pertain to this consciousness it is itself developed by such faithful exercise until it rises to greater capacities and powers. In the prison all the king's prisoners are bound, but Joseph wins a position of importance over them as their overseer.

The imaging faculty connects us with the realm of the ideal, and the ideal image on which we fix our thoughts tends to grow more and more definite in consciousness until it takes form in manifestation. Joseph is a type of the imagination possessed by an individual who is fired by faith in God. His rise from slavery to important executive positions was due partly to his ideal of loyalty and devotion, but individual integrity and devotion to God also had a part in it as well as outstanding ability. Without integrity and devotion complete faithfulness and trustworthiness are impossible.

Given a free rein in the negative field, imagination

increases a person's fears a thousandfold. Applied constructively to our daily tasks, it shows us ways in which we can more faithfully perform our duties instead of allowing us to view our work as monotonous drudgery or slavery.

Pharaoh was the Egyptian king. A king represents the will, the faculty best fitted to direct our actions and our habitual reactions to life. The imagination is second in influence and power after the will. It may seem to be doubly bound in sense consciousness (Joseph, already twice sold as a slave, was more completely enslaved by being cast into prison), but it can be freed by being concentrated on the spiritual realities of the mental realm and being used there faithfully.

The lad Joseph had never seen God with the eyes of flesh any more than we have, but he had no doubt of God's existence. God was all that was left to him in Egypt, but because God was his all and he relied utterly on the thought of divine help and the divine presence, his imaging power created in him the prescience that divine wisdom otherwise bestows on those who are conscious of God.

Love stimulates and develops the imagination, and in this respect Joseph was unusually fortunate. The memory of his father's love for him sustained him through thirteen years of slavery. But Joseph was not content to use love solely as a prop and a stay in time of misfortune. His father's love was fused in his heart with the love of God. Parental and divine love together created in Joseph's heart a love that was little less than divine, as shown later in his attitude toward his brothers and his full and free forgiveness of them. Love creates love, and imagination is the connecting link between divine love and its human counterpart.

QUESTIONS

1. What effect has the imagination on its object?
2. Can imagination be developed and controlled so that it can be relied upon as a creative force?
3. What does Joseph in Egypt represent, and what is obvious in his being placed in important executive and administrative work always?
4. How do we make contact with the realm of the ideal?
5. Do we of ourselves make our work interesting instead of monotonous and drudging? How is interest created?
6. How does love affect the imagination?

,,,,,,,,,,,,,,,,

*Lesson 11, September 9, 1915*

UNITY SUBJECT—*The Divine Purpose.*

INTERNATIONAL SUBJECT—*A Nation God Used.*
—Gen. 41:46-57.

46. And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47. And in the seven plenteous years the earth brought forth by handfuls.

48. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

49. And Joseph laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

50. And unto Joseph were born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bare unto him.

51. And Joseph called the name of the first-born Manasseh: For, *said he,* God hath made me forget all my toil, and all my father's house.

52. And the name of the second called he Ephraim: For God hath made me fruitful in the land of my affliction.

53. And the seven years of plenty, that was in the land of Egypt, came to an end.

54. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread.

55. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56. And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine was sore in the land of Egypt.

57. And all countries came into Egypt to Joseph to buy grain, because the famine was sore in all the earth.

GOLDEN TEXT—
*He hath given food unto them that fear him:*
*He will ever be mindful of his covenant.*
—Psalms 111:5.

SILENT PRAYER—*In all that comes to me I behold God directing and sustaining me.*

In a creative sense nothing else is so real as imagination. Men of genius are endowed with it in full measure. Those who have achieved outstanding success in science, art, music, religion, or industry have done so largely through the creative use of imagination followed up with indefatigable effort. The builder of the first transcontinental railroad had a vision of the countless uses that such a utility would serve when carried through to completion. He acted on that vision with results that justified his faith.

The peerless example of creative imagination in all human history is that of Joseph. Elevated with dizzying suddenness from a prison to the steps of a throne, he kept his balance and steadied himself with his accustomed faithfulness, loyalty, and vision. Great honor was bestowed upon him, but with it went responsibilities and duties equally great. He lost no time in pre-

paring to meet them. He "went out from the presence of Pharaoh, and went throughout all the land of Egypt," no doubt organizing his forces to store the grain, perhaps not then sown, of the first of the seven bountiful years. He used the authority that Pharaoh had given him to get things done. Every city was a granary, every surrounding suburb a source of supply.

A house is symbolic of the human body. Jehovah's house especially represents the body or body temple that is dedicated to spiritual uses and ends. The imagination rules over the body, and when it is constructive it keeps the body in health and wholeness. Wherever Joseph was placed in Egypt he labored conscientiously and capably. As a result he was placed in charge of his master's "house" or household. Potiphar made him overseer over his house. The "keeper of the prison" later committed to Joseph's hand all the prisoners that were in the prison. In the text for today he was told by Pharaoh: "There is none so discreet and wise as thou: thou shalt be over my house, and according unto thy word shall all my people be ruled."

The imagination is thus seen to be the power placed over the body, and the will is appointed to direct and control it. We do not need to drive ourselves by sheer will power regardless of our feelings. We see ourselves as we are in Divine Mind, perfect in health and strength, each faculty alert and active in its appointed sphere; this is the true function of the imagination with respect to the body. Then we shall express this perfection.

Where the mind is concerned the use of imagination in the right way quickens our perception, enlarges our grasp of ideas, gives us originality and initiative in our work; in short, enriches all life for us. "Joseph

laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number." Yet it was all needed before the seven years of famine were over, for Egypt kept the peoples of other famine-ridden countries alive as well as her own. There is no excess of constructive imagination. The world could use more of it than is at any one time available. But since imagination is one of God's gifts that comes only through the mind of man, the supply is limited to what men put into circulation.

Imagination is an original gift. The elder son of Joseph did not inherit his father's gift. The second son, Ephraim ("doubly fruitful"), took precedence over his brother because he evidently possessed his father's gift in greater measure than did Manasseh.

Each of us stirs up this gift of God in us by turning the current of it into our faith in God and keeping our faith alive, active, and increasing. Then when our body consciousness begins to starve for the want of more life and spiritual substance, our increased faith combined with our imagination will supply our need. "Joseph opened all the store-houses, and sold unto the Egyptians," for "in all the land of Egypt there was bread."

QUESTIONS

1. Through what faculty is the creative power of the mind chiefly expressed?
2. Does imagination contribute much of value to executive ability?
3. Joseph was placed in charge of the "house" of each, in turn, of his masters in Egypt. What does this signify?
4. Can we have more creative imagination than is good for us?
5. Does faith increase when it is combined with imagination?

*Lesson 12, September 16, 1945*

UNITY SUBJECT—*The Transformation of Character.*

INTERNATIONAL SUBJECT—*Judah's Concern for His Family.*—Gen. 44:18-34.

18. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

19. My lord asked his servants, saying, Have ye a father, or a brother?

20. And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him.

21. And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

22. And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

23. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

24. And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

25. And our father said, Go again, buy us a little food.

26. And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us.

27. And thy servant my father said unto us, Ye know that my wife bare me two sons:

28. And the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since:

29. And if ye take this one also from me, and harm befall him, ye will bring down my gray hairs with sorrow to Sheol.

30. Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life;

31. It will come to pass, when he seeth that the lad is not *with us*, that he will die: and thy servants will bring

down the gray hairs of thy servant our father with sorrow to Sheol.

32. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father for ever.

33. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

34. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father.

GOLDEN TEXT—*How shall I go up to my father, if the lad be not with me?*—Gen. 44:34.

SILENT PRAYER—*I profit by my mistakes and build each experience into my life to serve as the foundation of better judgment in future decisions.*

The name Judah means "praise Jehovah," "confession of Jah." In his young manhood the name was rather a misnomer, for little is known of this period of Judah's life that is worthy of praise. That he was a leader among his brothers is obvious from the fact that his suggestion to sell Joseph to the Ishmaelites instead of killing him was adopted. Reuben had plead with his brothers to spare Joseph, intending to restore the lad to his father. Judah's plea to spare his life seems to have had no such compassionate thought behind it. The thought of material gain to himself was foremost.

Twenty-two years later a new Judah appears, a Judah who assumes the responsibility of returning his youngest brother to Jacob, the fond father. Judah no longer resents his father's preference for Rachel's sons and his doting love of Benjamin. He accepts it with the balanced judgment of maturity. "We have a father, an old man, and a child of his old age, a little one; and

his brother is dead, and he alone is left of his mother; and his father loveth him." The young Judah was jealous and resentful; the mature Judah is understanding and tenderhearted.

Something more than the passage of time and the mellowing influence of age brought about this change. Repentance for wrongdoing is evident in it. The chief plotters against the lad Joseph may have been Dan and Naphtali and Gad and Asher, the brothers of whom Joseph had brought an evil report to Jacob. Judah however made no attempt to dissuade them from carrying out their plot except to suggest the substitution of slavery for death. He witnessed the sale and shared in the proceeds. This made him a full party to the crime.

Society customarily regards a young man who has committed a crime as on the downward path and as likely to go from bad to worse. This is the judgment in cases in which the crime is discovered immediately and punishment inflicted. In Judah's case we see what the sense man sometimes calls "the perfect crime." It was so well planned and carried out that the unsuspecting father accepted his sons' story as the true explanation of Joseph's disappearance. For more than two decades Judah lived free of outward accusation but with the weight of his sin on his conscience. The imprint of it there could not be erased. He seems to have resolved on uprightness in his relations with all other men as a way of making amends for the sin against his brother Joseph.

Jacob refused to let Benjamin accompany his brothers on Reuben's guarantee to return him safely. He yielded to Judah's urging on the latter's promise to be surety for him and to bear the blame forever if he

failed to return the lad to him. Dependability is one of the foremost of praiseworthy qualities. Dependability may be developed where it is not inherent or where it has been neglected and trickiness allowed to displace it. Judah was so dependable that he was willing to abide by his word even to the point of becoming a bondman in order to leave Benjamin free to return to his father as he had promised. He had seen the grief that overcame his father when Joseph failed to return. He could not again face such grief with the knowledge that he himself was in the slightest degree responsible for it.

Selfishness is the mark of an unsocial character. Until a person is aware of the rights of others and until he has some consideration for their feelings as well as their rights, he has not arrived at mental maturity. His attitude is that of a spoiled child or an untutored savage. As the Spirit of the Christ takes possession of him selfishness falls away and the qualities of unselfishness, honesty, faithfulness, love, and understanding transform him into the image of the heavenly life. Each must learn to think first of others and to see himself in them. This is true repentance and reformation of character. This we see attained to in the text of this lesson.

QUESTIONS

1. The name Judah means "praise Jehovah." In what respect is the meaning applicable to the fourth son of Jacob?
2. Why was Judah the logical defender of Benjamin?
3. In the transforming of character is conviction of error a powerful factor?
4. Where in the scale of the antisocial does selfishness belong?
5. What is the one effective transforming agent in the building of dependable character?

## *Lesson 13, September 23, 1945*

UNITY SUBJECT—*Divine Love in Expression.*

INTERNATIONAL SUBJECT—*Joseph's Testimony to God's Providence.*—Gen. 45:1-5, 9-15.

1. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

2. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard.

3. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

4. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

5. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

9. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not;

10. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11. And there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast.

12. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

13. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither.

14. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15. And he kisssed all his brethren, and wept upon them: and after that his brethren talked with him.

GOLDEN TEXT—

*Oh that men would praise Jehovah for his loving-kindness,*
*And for his wonderful works to the children of men!*
—Psalms 107:8.

SILENT PRAYER—*My thinking and living determine what the divine law brings to me.*

Longing or yearning is a powerful expression of desire. That it does not always call forth immediate fulfillment from the realm of the invisible is attributable to lack of preparation to receive the thing longed for rather than to the failure of Divine Mind to receive or divine love to heed the request. A person sometimes longs for a blessing that he could not receive or utilize even if it were to come to him. We must make room in ourselves for the blessing before it will come.

Through many years of bondage and unceasing effort Joseph longed for the father whose love had shielded and surrounded him from birth. He longed for his brothers even though they had sold him into slavery. His loneliness was so great and his need of companionship and understanding so urgent that he turned all his thought toward God and became conscious of the divine as few young men have ever been conscious of it. The result was that "Jehovah was with Joseph," and he achieved greatness by reason of his consciousness of the One who was all in all to him.

The human ties that are formed early in life are exceedingly strong. "Love is strong as death." Conscious of God though he was, Joseph was strongly moved by the sight of his brethren. After he had tested them to his satisfaction and found them capable

of love and loyalty to the father who as young men they had bereaved so cruelly, Joseph could no longer restrain himself. He made himself known to them, shedding tears of joy and forgiveness. Almost his first words forgave them the wrong they had done him. It was not they who had sent him into Egypt. Jehovah had sent him there to preserve life. That any one of them, in his place and circumstances, would have been powerless to rise to the situation as he had done was passed over in silence. His mind showed its creative bent in every word that he spoke. "God sent me before you to preserve you . . . and to save you alive by a great deliverance."

The longing of Joseph was at last fulfilled. He was again united with his brothers, and the power of his God-filled thought and the creative strength of his imagination prepared the way for the meeting. These powers, inherent and developed, brought the fulfillment of his boyhood dreams, for his brothers would never have bowed down to him if he had not risen by virtue of his vision and perspicacity to be lord over Egypt. When he caught sight of them on their first visit he recalled his dreams, and knew that they were soon to be fulfilled. But the brothers' bowing down to him was but an empty form compared with the warm, living reality of his rejoining again the family circle as a brother. "Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother."

Thus he identified himself, and this would have been sufficient. But he added, "whom ye sold into Egypt." He did not ignore the truth, but stated it so clearly that his brother Benjamin learned it also. There could be no further deception; and forgiveness fol-

lowed quickly when he ascribed to divine love and foreknowledge all that had happened to him. "And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life."

The constructive life is the successful life. In this first interview with them as a brother Joseph might easily have described to them his years of slavery and imprisonment in the land of his affliction, bringing home to the erring men the enormity of their sin against him. Not one word of anything like this appears in the text. He recorded his feelings on this subject in the naming of his sons, saying that his joy at their birth had wiped out all bitter memories of what had gone before and reconciled him to his life in Egypt.

Joseph's plan to have Jacob and his sons with their descendants settle in Goshen and take root there showed that he contemplated no immediate return to Canaan for any of them. Even after the seven years of famine were safely ended and harvests were being reaped again in all lands, he made no move to have his family return or to return himself. The body consciousness (Egypt) or the subconsciousness is where our work is to be done. We have been enslaved by it, and when we have risen to a position of power and authority over it we are to express divine love and wisdom in it and transform it into the divine likeness. These powers are within us, we need go nowhere else to find them.

QUESTIONS

1. Why does persistent longing or yearning for a desired boon not always bring immediate realization?
2. What turned the full force of Joseph's thought to-toward God and brought him consciousness of God?
3. What purpose underlay the tests to which Joseph subjected his brothers?

4. What brought the fulfillment of Joseph's boyhood dreams?
5. What attitude of mind makes forgiveness of wrong easy and simple?
6. In forgiving wrong done us is it wise to ignore it altogether, or is it better to recognize it and then erase it with the forgiving power of love?
7. Where do we go to gain victory over the body consciousness?

## *Lesson 14, September 30, 1945*

UNITY SUBJECT—*The Introduction of Spiritual Ideas into Sense Consciousness.*

INTERNATIONAL SUBJECT—*The Israelites in a Foreign Land.*—Gen. 47:1-12.

1. Then Joseph went in and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they are in the land of Goshen.

2. And from among his brethren he took five men, and presented them unto Pharaoh.

3. And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and our fathers.

4. And they said unto Pharaoh, To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6. The land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any able men among them, then make them rulers over my cattle.

7. And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8. And Pharaoh said unto Jacob, How many are the days of the years of thy life?

9. And Jacob said unto Pharaoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10. And Jacob blessed Pharaoh, and went out from the presence of Pharaoh.

11. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

GOLDEN TEXT—

*Lord, thou hast been our dwelling-place*
*In all generations.*

—Psalms 90:1.

SILENT PRAYER—*I dwell in the high and holy place of peace, where the power of good will makes itself manifest.*

The involution of a high spiritual idea is portrayed in the story of Joseph down in Egypt. This spiritual idea attracted other ideas like it (Joseph's relatives), and they greatly multiplied in the subconsciousness (Egypt). It is estimated that in some three hundred years the Children of Israel increased in Egypt from about seventy to many, many times that number. This growth illustrates the growth of thought in consciousness when it has Truth as its foundation.

The words Canaan and Egypt represents two phases of substance in consciousness. Canaan represents the invisible substance that interpenetrates all bodies, Egypt the solid form perceived by the senses. The faculties of the mind (represenetd by the sons of Jacob) inhabit

first the invisible substance, then the visible. Thoughts are first made manifest in the invisible substance and are then projected into visibility.

Anyone who is ignorant of the creative laws of thought and of the powers of his mind naturally gravitates to a material basis of thought and act. The imagination (Joseph) more than any other faculty enables us to recognize the invisible. The other faculties give no such vision. A materialistic approach to life leads to a famine in ideas. The famine was "in all lands," including Egypt, which was ruled over by Joseph, but "in all the land of Egypt there was bread."

The most highly developed state that men collectively can realize is a state of unity or conscious oneness. This is typified by Goshen ("drawing near"), which was the best part of the land. Joseph placed his father and his brothers in Goshen and "nourished . . . all his father's household, with bread, according to their families."

It takes imagination to see ourselves as one with all others, for we can do so only as we have intuitive sympathy and understanding. As long as Joseph lived the Children of Israel remembered God and worshiped the one God. It was only after his death that they were partially submerged in sense consciousness and learned to worship the golden calf. If they had gone back to Canaan as soon as the seven years of famine ended, they would not have fallen into idolatry, but Joseph's work was in Egypt, and he kept them with him.

The main work of the constructive imagination in sense consciousness is the nourishing of all the faculties and powers with the substance of Truth. In spite of the Egyptian darkness of sense the imaging power sees good in the substance in which it deals, and the steady, con-

tinued seeing of good brings it forth into visibility in the realm of form.

Joseph's brothers were shepherds. They symbolize the faculties of mind in us whose business it is to guard and tend those thought aggregations (flocks and herds) which pertain to vitality. Pharaoh asked that they be made rulers over his cattle. When these faculties have come down into a more material realm of consciousness, they must take dominion over the animal thoughts and tendencies there and lift them up. Cattle represent physical strength, and this, like all our other powers on the natural plane, must be spiritualized. Spiritualizing or transmuting of quality is attained by right thinking or control by our thoughts of reality (the Israelites).

Except in the case of Jesus Christ the human organism has never been completely spiritualized. Egypt was never brought to accept and worship the one God. The work of remaking the human entity from a material into a spiritual mold will be accomplished as the faculties are freed from bondage to material beliefs and brought into a realization of their true status in the realm of invisible substance.

QUESTIONS

1. What does the increase of the Israelites in Egypt represent?
2. What two phases of substance are dealt with in this lesson?
3. How is unity or conscious oneness denoted?
4. Does imagination when creatively used lead to intuitive sympathy and understanding?
5. How is good brought into visibility in the realm of form?
6. In this lesson what represents physical strength, and how is it to be dealt with?

# Prayers ANSWERED

*These testimonials come from persons who have been heal by the power of Spirit. Those who wish to gain inspirati from some one whom God has healed may write, in care the Unity School Editorial Department, to givers of the testimonials. Each letter must be unsealed and give t initials and address of the person to whom it is to be fo warded; also the name and date of the periodical in whi the testimonial appeared.*

## *I Will Come and Heal*

ON AUGUST 25 I wired asking you to pray for my wife who was critically ill from a blood clot after the birt of her first baby. I was told to prepare myself and tha I would be called when the end came. I immediatel wired, and a short time later one of the sisters at th hospital came to me and said, "Your prayers must b very powerful, for your wife is breathing much easier. From then on my wife improved, and she left th hospital on the 11th of September.

Now she is home and we are the proud parents o a wonderful and healthy baby girl. I consider it a mir acle, for I know that all hope had nearly been given up for my wife.—*H. B., Canada.*

I WROTE TO YOU in the spring about my little daughter who was troubled with hay fever and asthma. She wa having a particularly bad time then, losing sleep and school too. In fact she missed a third of her time a school last year.

She became better so soon after I had written to you that it was amazing. I only wish I had written two years before. This fall for the first time in her three years at school she was able to start the first day of school

nd has not missed one day since. We are so happy bout it. She is completely free from the trouble now, nd we thank you so much for your help. Natalie and ask God's blessing on your good work.—*B. H., Pennylvania.*

## *Filled with Plenty*

OVER a period of time your prayers for me have resulted in my obtaining a very fine position, where my bilities have all been used successfully. I have been ewarded both financially and with increasing responsibilities. I credit Silent Unity and God alike, for hese blessings, for without the aid of Silent Unity I hould not have had the spiritual contact with God hat made them possible.—*C. E. G., Illinois.*

MY SINCERE thanks to you for your prayers and help n connection with the selling of our farm.

The transaction has been closed and it has come hrough exactly according to your prayer: *"The rightful wner of the property will claim his own."* The proprty is exactly the kind of home the purchaser wanted nd sought.

I am humbly grateful to Silent Unity for your rayers through the past summer. Inclosed please find ny love offering.—*Mrs. C. D. O., Massachusetts.*

## *He Shall Have Abundance*

AM SIXTEEN years old, and my allowance is only two ollars a week. I was always worrying about money for ne thing or another. I even asked Mother and Daddy or an increase in my allowance.

A few weeks ago I received a prosperity bank. I have not worried since. My allowance is the same and I buy as I did before and even more, besides what I put in my bank each day. But I come out all right at the end of each week.

I think the drill and some faith is what changed the situation. My experience is not a great one, but I think it helps me to have more faith toward God.—*B. L. M., Missouri.*

***************

## *He Is My Refuge*

MIRACLE upon miracle has followed my footsteps since my last report to you. In it I recounted how a way had opened up for my daughter to enter college, even though it meant assuming a new debt, and how high my faith was that a means would be provided for meeting the new obligation. My first step was to clear out an attic and cellar of unused articles, which surprised me by yielding several hundred dollars' worth, plus a more tidy establishment. There was literally a tiny half acre of diamonds under our own roof.

That done, I began to look for my "right job." I hoped it would be near home, be a five-day-a-week job, and be an interesting, inspiring, constructive outlet for whatever equipment I might bring to it. Several positions were brought to my attention, but none filled the bill in all respects. One morning I had a lead not from an outside source but from within. I followed the lead, and there, just two miles from my home, was my "right job" with all the required adjuncts. I am a secretary in a school, or rather "foundation," for children who are considered retarded and handicapped because of a birth injury or because of emotional difficulties. As I study

the case history of each child and its family background the conviction grows in me that love in some of its manifestations should be able to solve the apparent difficulties. I believe here is an ideal opportunity to sow seeds of Truth by sending a subscription for a Unity magazine to a distressed parent. Daily I am more "sure of my guidance." The saying systematically of the Unity class thoughts for a month, like trickles of water wearing away a stone, wears away mortal belief slowly, surely, steadily.

Praise God again and again and again for Unity! May its work prosper and spread!—*Mrs. J. R., Pennsylvania.*

## *Give unto the Lord*

I AM INCLOSING a check for my tithe, and I am so pleased to be able to do so. Your work is so enlightening; it helps so many people. I feel it a privilege to be able to help in your wonderful work, in some small way.

I also want you to know that I have enjoyed UNITY magazine very much. The magazine seems to grow more and more readable with each publication.—*F. J. B., New York.*

WILL YOU please accept the inclosed amount, to be used as you know and feel it should be used in blessing, healing, and supplying literature to those who are seeking help and a greater knowledge of Truth.

This is part of my tithe, and I feel blessed and privileged in being allowed to handle some of God's money. I have learned in my study of "Unity" that money is a visible symbol of love's ever-present substance and supply.—*M. M. B., California.*

# *Silent* UNITY

*God is the light of my life, and I walk in safety.*

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and our co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

*Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.*

**Give your full name and address**

The following Unity leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

*Birmingham*—Harriet Price, 406 N 22

ARKANSAS

*Little Rock*—Mary Wayman, 117 E 15

ARIZONA

*Globe*—Sarah Lightle, 117 E Oak

CALIFORNIA

*Alhambra*—Gertrude Hall, 100 N Garfield
*Bakersfield*—Della Shutts, 320 Brower bldg
*Berkeley*—Susanna Scott, 2401 Dwight
*Beverly Hills*—Ruth Rae, 242½ S Beverly
*Canoga Park*—Nannie Highnote, 20126 Strathern
*Compton*—May Butterworth, 115 N Chester
*Fresno*—Alice Stokes, 171 Blackstone
*Glendale*—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South
*Hollywood*—Rose Schneider, 1162 N St Andrews
*Inglewood*—Maude Galpin, 226 E Spruce
*Long Beach*—Louise Newman, 935 E Broadway
*Los Angeles*—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Alfred Williams 815 S Hill
*Monrovia*—Irene Malloy, Monrovia Woman's club
*North Hollywood*—Herbert J. Schneider, 12236 Ventura
*N Long Beach*—May Butterworth, 220 E 55
*Oakland*—Alma Morse, 1433 Madison
*Pasadena*—William Stack, 60 N Mich
*Riverside*—Katherine Sweaney, 3614 Ninth
*Sacramento*—Naomi Anderson, IOOF hall
*San Bernardino*—Dr & Mrs H P Nicholls, 763 D St
*San Diego*—Marie Fleming, 1944 30th
*San Francisco*—Robert Hulbert, 126 Post
*Santa Cruz*—Alice Hopkins, 151 Garfield
*Santa Monica*—Mr and Mrs L. L. Hill, 528 Arizona; Sue Sikking, 304 Pacific bldg
*South Gate*—Edna Drebert, 2653 Santa Ana
*Taft*—Della Shutts, Savoy hotel
*Van Nuys*—Mary Hider, 14416 Victory
*Whittier*—Louise Newman, 410 S Greenleaf

COLORADO

*Denver*—Mabel Beech, 1555 Race

CONNECTICUT

*Bridgeport*—Helene Kersten, 610 Fairfield
*Hartford*—Harriet Gilbert, Brown Thomas bldg
*New Haven*—Bonnie Adams, Hotel Taft

DISTRICT OF COLUMBIA

*Washington*—Margaret & E Roy Feldt, New Colonial hotel

FLORIDA

*Clearwater*—Louise Beaty, West Coast hotel
*Crystal Beach*—Betty Bain, Grace Arrowsmith
*Jacksonville*—Mary West Fullenlove, Mildred Weidler, 220 E Monroe
*Lakeland*—Ida Decker, 270½ E Main
*Miami*—May Stoiber, 128 SE 3
*Orlando*—Carolyn Parsons, 503 S Orange
*St Petersburg*—Louise Beaty, 646 5 ave S
*Tampa*—Ruby Wagner, Louise Ramey, 413 Grand Central
*West Palm Beach*—Fannye Treaster, 215 S Olive

GEORGIA

*Atlanta*—Kathryn Boyce, 160 Peachtree N W

HAWAII

*Honolulu*—Marie Handly, 240 Lewers rd

IDAHO

*Boise*—Christopher Scott, Pinney bldg

ILLINOIS

*Bloomington*—Mabel Daughtry, City library
*Chicago*—W I & Anna Hoschouer, 306 S Wabash; Nellie McCollum, 64 W Randolph; Edith Reynolds, 116 S Michigan; Janet Beaudry, 410 S Michigan; Margaret Halsey (col) 104 E 51; Henrietta Gorden (col) 4307 S Michigan
*Decatur*—Maud Kellogg, 421 N Main
*Moline*—Unity, Le Claire hotel
*Peoria*—Glenna Arrowsmith, 218 Dechman; Mabel Daughtry, 305 S Bourland
*Rockford*—Bonnie Brown, Empire bldg
*Springfield*—Eva Conover, 414 E Adams

INDIANA

*Anderson*—George Townsend, 217 Williams blk
*Ft Wayne*—Cleo Lee, 220 E Jefferson
*Indianapolis*—Dale & Donna Newsum, Claypool hotel; Frederick Andrews, 8 E Market
*Kokomo*—Lydia Simpson, 523 S Washington

IOWA

*Cedar Rapids*—Mabel Swanson, 1015 2 Ave SE
*Des Moines*—Betty Stitt, 42 & Rollins
*Sioux City*—Elizabeth McClaughry, Insurance Exchange bldg

KANSAS

*Hutchinson*—Nona Kerfoot, 316 W 15th
*Topeka*—Harriet Pfouts, Jayhawk hotel
*Wichita*—Carl Moran, Eaton hotel

KENTUCKY

*Covington*—Clara Conway (col) 114 W 11th

*Louisville*—Maebel Carrell, Ruth Gilpin, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) 1807 W Walnut

LOUISIANA

*New Orleans*—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

*Portland*—Omer Hodgman, 562 Congress

MARYLAND

*Baltimore*—E Roy Feldt, Emerson hotel

MASSACHUSETTS

*Boston*—John Baughman, 30 Huntington
*Cambridge*—Edna Titus, 881 Massachusetts
*Worcester*—John Baughman, Academy bldg

MICHIGAN

*Ann Arbor*—Marie Munro, 310 S State St
*Birmingham*—Virginia Shipley, Community house
*Detroit*—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 15 E Grand River; James Elliott (col) 8637 Oakland
*E Lansing*—Roxie Miller, 224 Abbott
*Flint*—Edmund Risk, 1019 Detroit
*Grand Rapids*—Ida Bailey, 63 Jefferson
*Kalamazoo*—Amy Moffett, 209 W Dutton
*Lansing*—Harvey and Ida Best, Olds hotel
*Pontiac*—Walfred Taurainen, 72½ N Saginaw
*Royal Oak*—Maud McCulloch, 101 S Troy
*Saginaw*—Edmund Risk, Bancroft hotel

MINNESOTA

*Minneapolis*—Lila Ranney, 15 N 8
*St Paul*—Nellie Hohenwald, New York bldg

MISSOURI

*Jefferson City*—Amanda Clibourn, 319 Ash
*Kansas City*—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg
*Lee's Summit*—Nettie Welborn, Unity Farm
*Lemay*—Julia McKee, 284 Lemay
*Springfield*—Fannie Baldwin, 224 W State
*St Joseph*—Osla Jones, 12 and Felix
*St Louis*—Elsie Abbott, 3625 Carter; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

*Billings*—Mary Wessel, Northern hotel
*Bozeman*—Mary Wessel, Baxter hotel
*Butte*—Mary Wessel, YMCA
*Great Falls*—Myron Key, Dunn bldg
*Livingston*—Mary Wessel, Elks hall
*Missoula*—Maidie Van Etten, 109 E Pine

NEBRASKA

*Lincoln*—Blanche Evans, Peterson bldg
*Omaha*—C N & Hallie Broadhurst, Electric bldg

NEVADA

*Reno*—Robt & Fay Caswell, Clay Peters bldg

NEW JERSEY

*Montclair*—Gladys Stevenson, 11 A Midland
*Newark*—Edith Berry, Berwick hotel
*Plainfield*—Helen Zagat, Babcock bld

NEW MEXICO

*Albuquerque*—Mina Stevenson, 112 N

NEW YORK

*Albany*—Marion Hoagland, YWCA
*Binghamton*—Carol Gillespie, Arlington hotel
*Brooklyn*—Ella Pomeroy, 3 Albee sq
*Buffalo*—Lillian Matthews, 271 Delawar
*Flushing*—Adele Woodruff, 135-42 40 r
*Ithaca*—Unity, 113 S Cayuga
*Jamestown*—Lillian Matthews, YWCA
*New York*—Georgiana West, 1 W 47 Crichton Boatwright, 500 5 ave; Josephine Seimon, 400 E 59; Courtena Johnson (col) 2523 7th ave; Nann Sutton (col) 137 W 110
*Rochester*—Carol Gillespie, 29 Gibbs Elise Rosenburg, Seneca hotel
*Roslyn Heights*—Adele Woodruff, 5 Mineola
*Syracuse*—Ethel Higgins, Mae Lundah Onondaga hotel
*Troy*—Marian Hoagland, 27 4th
*White Plains*—Ocoa Moore, 123 Court

OHIO

*Akron*—Ralph O'Day, Jessie Maloney, S High
*Alliance*—Unity, 242 E Main
*Canton*—Octavie Martial, 203 6th N
*Cincinnati*—Effie Smith, 3047 Madison
*Cleveland*—Earl & Martha Anthony, H tel Cleveland
*Columbus*—William Quinn, 50 W 5
*Dayton*—Ethel Crouch, Canby bldg
*Hamilton*—Louise Tahse, 117 Ross
*Marietta*—Orilla Werner, 424 Front
*Marion*—Mercedes Fossler, YWCA
*Springfield*—Nora Elliott, Tecumseh bl
*Toledo*—Wallace Tooke, Commerce Ba bldg
*Warren*—Everett St John, 2d Natl Ba bldg
*Wellington*—Margaret Jones, 419 Cou land
*Youngstown*—Everett St John, Home S & Loan bldg
*Zanesville*—Orilla Werner, Shultz bl

OKLAHOMA

*Tulsa*—Grace Kehrer, 714 S Boston
*Oklahoma City*—Alice & Schuyler Cre ley, Midwest bldg

OREGON

*Eugene*—Cleoda Dawson, 1569 Oak
*Portland*—Marion Lance, 811 NW

PENNSYLVANIA

*Harrisburg*—Mabel Kittrell (col) West
*Philadelphia*—Margaret Feldt, St Jam hotel
*Pittsburgh*—Unity, 233 Oliver

TENNESSEE

*Memphis*—Elizabeth Chester, Ho Chisca
*Nashville*—Mary Turner, 1816 Broad

TEXAS

*Amarillo*—Eugenia Lane, Blackburn Bldg
*Dallas*—Ruth Gillespie, 2030 Commerce
*El Paso*—Mabel Peck, 305 E Franklin
*Fort Worth*—Ruth Gillespie, Texas hotel
*Houston*—Lillian Brass, Milam bldg; Corine Smith (col) 1302 Schwartz
*San Antonio*—Mary Myles, Maverick bldg

WASHINGTON

*Bremerton*—Marian Brown, Civic Recreation bldg
*Kennewick*—Beulah Scott, Arrow Grill
*Seattle*—Estelle T Key, Arcade bldg
*Wenatchee*—Beulah Scott, Columbia hotel
*Yakima*—Beulah Scott, 109 S 4

WEST VIRGINIA

*Huntington*—Daisy Daggett, Lewis Arcade, Rooms 507-09

WISCONSIN

*Beloit*—Bonnie Brown, 1347 White
*Milwaukee*—Elmer Gifford, 208 E Wisconsin

CANADA

*Calgary*—Unity, 221A 8th ave W
*Edmonton*—Unity, Birks bldg
*Regina*—Unity, Thompson blk
*Toronto*—Donald O'Connor, 2249 Yonge
*Winnipeg*—Edna Bowyer, Russell Kemp, Belgica blk

ENGLAND

*London*—Parker Drake, Ruth Hacking, 6 Stanhope Terrace, Bayswater Rd London, W 2
*Macclesfield*—Dora Johnson, The Homestead, Rushton
*Easington Village*—Thomas W Merrington 11 Sea View, Co Durham

## The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity center or a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.

# *Appearing in Other Unity Magazines This Month*

How can we have faith in prayers for protection when in spite of such prayers, given with faithfulness and fervency, the telegram comes: "The War Department regrets to inform you." This question is discussed in a message from Silent Unity in the *Daily Word* article "Man's Spirit Stands Indestructible."

•

"Tomorrow's Ad-Ventures" is the title of a *Good Business* article by H. Lee Jones, who believes that advertising tends to elevate living standards.

•

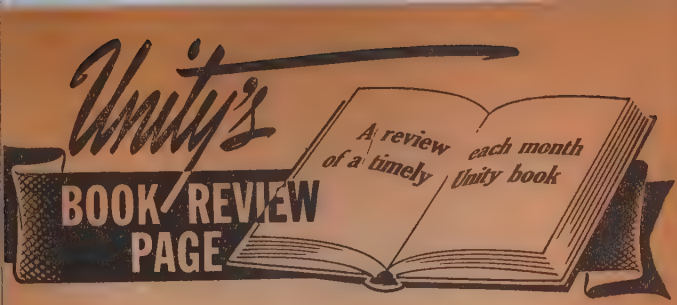
For *Wee Wisdom* readers there is a down-to-earth Truth lesson in the futility of social ambition in the story "The Silver Lining" by Olive Rambo Cook. Although Marylin wanted for her new chum the lovely girl who lived at the big hotel, she was glad when events instead brought her an acquaintance with a dear little Russian immigrant.

•

Many soldiers who hear stories of unfaithfulness are inclined to doubt the affection of their own wives. In *Progress,* in her story entitled "I'll Tell Her I'm Coming," Mrs. H. M. Gronhovd tells how one wife was able to restore her husband's trust and confidence.

•

Zelia M. Walters has written a Doctor Houston story entitled "His Paths Are Peace," which appears in the September 2 issue of *Weekly Unity.* This time Doctor Houston listens to a woman's story of her life and helps her to cease condemning herself for certain events in the past.




# Lessons in Truth

By H. Emilie Cady

*Lessons in Truth* was written by H. Emilie Cady to show persons how to attain a consciousness of themselves as children of an all-loving, all-providing Father.

The first lesson is entitled "Statement of Being" and explains the main aspects of God. Miss Cady explains that the ideas she presents cannot be accepted by anyone who holds onto previous theories and beliefs. Such a person is urged to be passive in mind as regards ideas in *Lessons in Truth* with which he does not agree. When more understanding is attained the ideas are sure to be accepted.

The remaining lessons are devoted to instructions for thinking and living as a spiritual being. Miss Cady's theme throughout *Lessons in Truth* is "There is but one Source of being. That Source is the living fountain of all good, be it life, love, wisdom, power—the Giver of all gifts. That Source and you are connected. You have power to draw on this Source for all of good you are, or ever will be, capable of desiring."

(*Lessons in Truth* is priced at $1 in the standard edition; at $2 in the de luxe edition.)

# Unity Books and Booklets

| | | |
|---|---|---|
| | Beginning Again | Letters of Myrtle Fillmore |
| | God a Present Help | New Ways to Solve Old Problems |
| | Lovingly in the Hands of the Father | Whatsoever Ye Shall Ask |
| | Lessons in Truth | |
| | (The books listed above are $1 each in standard edition; $2 in de luxe binding) | |
| *For Beginners* | Both Riches and Honor — standard only | $1.00 |
| | How I Used Truth — standard only | 1.00 |
| | Working with God — standard only | 1.00 |
| | God Is the Answer — standard only | 1.00 |
| | Lessons in Truth — *Russian, Spanish* | 1.00 |
| | Master Class Lessons — de luxe only | 2.00 |
| | Six-Day Healing Practice, A — *Spanish* $.10; *English* | .25 |
| | The Mental Equivalent — *German* $.10; *Russian* | .25 |
| *For Healing* | Christian Healing — de luxe $2; standard | 1.00 |
| | Divine Remedies | .50 |
| | Jesus Christ Heals — de luxe $2; standard | 1.00 |
| | Truth Ideas of an M. D. — standard only | 1.00 |
| | You Can Be Healed — de luxe $2; standard | 1.00 |
| *For the Home* | Meatless Meals — cloth | 1.50 |
| | You and Your Child — de luxe $2; standard | 1.00 |
| *For Inspiration* | As You Tithe so You Prosper | .50 |
| | Finding the Christ — *Russian, German, Swedish, English* | .25 |
| | Have We Lived Before? — de luxe $2; standard | 1.00 |
| | Inner Vision | .50 |
| | Mightier than Circumstance — de luxe $2; standard | 1.00 |
| | Prosperity — de luxe $2; standard | 1.00 |
| | Sunlit Way, The — de luxe $2; standard | 1.00 |
| | Unity's Fifty Golden Years — paper | 1.00 |
| *For Devotion* | All Things Made New — de luxe $2; standard | 1.00 |
| | Bible, American Standard Edition | 4.50 |
| | Book of Silent Prayer | .50 |
| | Contemplation of Christ, The | .50 |
| | The Silence | .50 |
| | Unity Song Selections — cloth | 1.00 |
| *For Advanced Study* | Christ Enthroned in Man — de luxe $2; standard | 1.00 |
| | Know Thyself — de luxe $2; standard | 1.00 |
| | Metaphysical Bible Dictionary | 5.00 |
| | Mysteries of Genesis — de luxe $2; standard | 1.00 |
| | Talks on Truth — de luxe $2; standard | 1.00 |
| | Teach Us to Pray — de luxe $2; standard | 1.00 |
| | Twelve Powers of Man, The — standard | 1.00 |
| | What Are You? — de luxe $2; standard | 1.00 |

*Greeting Booklets*

| | |
|---|---|
| Are You Getting All You Want from Life? .10 | Life Is Consciousness .10 |
| Breath of Immortality .10 | Prayer of Prayers .10 |
| Challenge of the Dawn, The .10 | Protecting Presence, The .10 |
| Daily Resurrections .10 | Recipes for Living .10 |
| Gifts for the Christ .10 | Song of Life, The .10 |
| God Is Blessing You Now .10 | The Mental Equivalent .10 |
| Great Helper, The — *French, English* .10 | Turning Point, The .10 |
| He Passed This Way .10 | Twenty-Four Golden Hours .10 |
| Holy Bread .10 | Way of Faith, The .10 |
| Joy Cometh .10 | Where Blessings Begin .10 |
| | White as Cotton .10 |

(12 copies of these booklets for $1. Envelopes included)

*For Children* — Jet's Adventures — 1.00

# NEWS *from* UNITY

*If you adhere to the negative race belief in weakness and deterioration of the body with advancing years, you are refusing to accept the Father's glorious promises of body renewal and restoration. Explaining from a metaphysical standpoint the promise "I will restore to you the years that the locust hath eaten," Elmer Gifford, leader of the Milwaukee, Wisconsin, Unity Center, presents a number of thought-compelling ideas that will encourage you to believe in and demonstrate God's restoring, renewing power. Mr. Gifford's article will appear in the October issue of* Unity *and is entitled "The Years That the Locust Hath Eaten."*

## *El Sembrador*

The mailing list of *El Sembrador,* the Unity periodical for Spanish-speaking friends, is growing steadily. Many persons in South America, Central America, Mexico, and Puerto Rico have written to tell us how much the Unity message in their own language means to them. A friend in Puerto Rico writes:

"*El Sembrador* contains so many wonderful things I cannot praise it enough. I bless all of you who work on the magazine in any way."

*El Sembrador* is published gratis four times a year. If you know of someone who you believe would like to have the Unity message in Spanish, just send us his name and address.

**Life is God's gift. The outer life is but the outflowing of the inner life; and that inner life is momentarily fed from the fountain of life through Christ at the center of our being. God gives His own life freely to all who can receive it.—*H. Emilie Cady; God a Present Help.***

## *Soldiers Study Truth by Correspondence*

The records of the Correspondence School Department show that the boys who receive their assignments through APO numbers are as regular about sending in lessons as most of the students

at home. The Unity boys in service who are enrolled in the Correspondence School are looking ahead to becoming leaders in the Unity ministry upon their return to civilian life. In their army life some of them have acted as chaplain's assistants, and their experiences have shown them how to present the positive, effective, common-sense religion requested by the men on the battlefronts. Furthermore the contemplation necessary to giving satisfactory answers to the questions in each lesson has brought them close to God.

If you should like to study Truth in your own home you are invited to write for information about the Unity Correspondence Course.

## *Praises* Weekly Unity

A friend in Washington writes: "It would be impossible for me to tell you all the good I have received from *Weekly Unity*. Its teachings about the Bible are so clear and workable that one cannot help applying them to everyday living."

## *Old Copies Carry Good News*

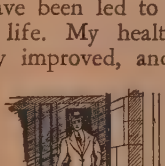
Have you thought of old copies of Unity periodicals as being full of good news for someone who is looking for the strength, courage, and freedom that an understanding of Truth teachings can give him? An article, a poem, or just one sentence in a magazine may change another person's life. Some of our friends tell us that in their letters to loved ones they inclose a lesson from *Daily Word* or from

some other Unity periodical an article or poem that carries a timely and appropriate message. Won't you make sure that your Unity magazines are passed on to others in need of the Truth message?

## *Prayer Can Open Prison Doors*

Many persons who have been confined in a State prison have become interested in Truth through the Unity literature that is sent to prison libraries and to individuals in such institutions by the Silent-70 Department of Unity. The following letter is from a friend who has been released from prison in recent months:

"In 1942 while in prison I lost my health. Then I heard of Unity and began reading your literature. I subscribed for *Unity* and *Daily Word* and have been led to live a better life. My health has steadily improved, and now



I have my freedom. I now know that God does hear and answer prayer, and that prayer will change things. Prayer can open prison doors!"

Through the Silent-70 Department Unity publications are distributed free to army camps, libraries, hospitals, industrial homes, orphanages, homes for the aged, and schools for the blind as well as to prisons.

## *Two More Stations Broadcast "Unity Viewpoint"*

"The Unity Viewpoint," Unity's radio program, has been added to the schedules of the following stations:

WABI—910 kilocycles, Bangor, Maine; Monday

through Saturday; 8:15 to 8:30 a. m.

WTTM—920 kilocycles; Trenton, New Jersey; Monday through Saturday; 12:30 to 12:45 p. m.

"The Unity Viewpoint" is presented by eighteen major broadcasting stations in the United States, Australia, and Alaska. Consult your local newspaper for the time the Unity program is presented in your vicinity, or write for the free radio schedule.

**We ask in prayer when we invite God to satisfy our longing for something seemingly missing from our life. Prayer is a yearning for a more complete life. God delivering His blessing at the door of our consciousness is His response.—*Frank B. Whitney; Beginning Again.***

## *Letter from Greece*

Unity workers who handle our correspondence from foreign countries report that each day brings letters from more and more friends who have not been able to communicate with us because of the war.

The following letter is from a friend in Greece:

"It is a great privilege to be able to write to you freely and fearlessly in English after the long dreary years of German occupation of Greece. How grateful we were for having come in touch with you through your literature. The old copies of *Progress,* which we read during those so-called dark years, gave us much light, joy, and happiness. We found comfort, courage, and strength in the wonderful articles, and very effectively kept ourselves optimistic. I owe much of my great happiness in life to Unity literature, and I will never cease thanking God for this and working for the spreading of Unity ideas. I am looking forward eagerly to the day when I can again receive your literature."

Subscriptions for Unity periodicals are being entered for friends in liberated foreign countries as soon as it is permissible to send second-class mail to those countries. Funds provided by friends in the United States help to make this possible where it is not permissible at this writing for subscribers to send money out of these countries.

## *Welcome Home!*

Believing that Unity students desire to use their knowledge of Truth in assisting their returning loved ones to adjust themselves to civilian life, Unity has printed a pamphlet entitled *Welcome Home!* This pamphlet is ready for free distribution to families and friends of servicemen. It is not a message to the servicemen themselves. If you would like to receive copies of the pamphlet *Welcome Home!* just ask for it.

Tithing shows our willingness to work with the law of prosperity and to return to the Giver at least a part of that which He has given to us. It is a practical way of seeking "first his kingdom, and his righteousness."—*L. E. Meyer; As You Tithe so You Prosper.*

# . . . a Lovable, Informal Messenger of Truth

As refreshing to the spirit as a walk through a quiet garden is *Progress* magazine, Unity's lovable, informal messenger of Truth. Month by month PROGRESS editors search for lively, heart-warming poems, articles, and stories, which are illustrated with drawings and photographs that are just right.

## FEATURES THAT PROGRESS READERS ENJOY EVERY MONTH

Ernest C. Wilson's Department "Unfinished Business"
"Toward Happier Living" (Letters from Readers)
A Muir Owns's "Between the Lines"
"Jewels and Schedules"
"Prayer of the Month"
Inspirational Poems

## A WORD ABOUT PROGRESS STORIES

Each month's issue of PROGRESS contains at least four entertaining stories, which are either fictional or "true-experience" stories. They depict problems of getting along with oneself and with others, and as you read each one a practical way of using Truth is revealed to you. Countless persons have written to us to explain how a particular story gave them just the help they needed. Young people who have outgrown *Wee Wisdom* are enthusiastic about PROGRESS!

If you are not already a PROGRESS reader, why not add this Unity periodical to your library of Unity publications? Like *Unity* magazine, PROGRESS is priced at $1 a year (12 fascinating issues).

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

# Dare to Trust God!

Do you need help in meeting your needs and straightening out your difficulties? Perhaps you have felt that you were at "the end of your rope," as the saying runs. To this Dana Gatlin, author of God Is the Answer, makes this reply: "Very well, then give up the rope! Swing out—on God! Dare to trust God!"

"Faith is the substance of things hoped for"; and if you want to strengthen your faith in God so that you dare to trust Him with your problems, to rely on Him for your supply, and to have faith in Him to guide you in your affairs, send for a Prosperity Bank and begin at once to use the Bank drill. Make a practice of beginning your day with the Bank prayer, knowing that Silent Unity is praying with you in the assurance that God is the source of your prosperity and success.

The Prosperity Bank plan also offers you an opportunity to share the fruits of your faith in God with others by giving UNITY gift subscriptions to friends and loved ones. You may also order or renew your own subscription through this plan.

---

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

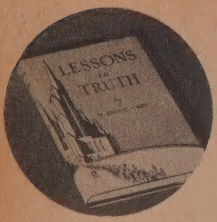
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-9-45

*Scatter joy and you will harvest it*

## LESSONS IN TRUTH WEEK THIS YEAR IS SEPTEMBER 10-16




**In addition to preparing for your own study during Lessons in Truth Week, why not send gift copies of Lessons in Truth to your friends so that they too may participate.**

Lessons in Truth Week is a great spiritual feast for Truth students all over the world, who join in the study and review of LESSONS IN TRUTH, Unity's fundamental textbook. Students of many years standing find new light in the basic Truth principles emphasized in LESSONS IN TRUTH. New students receive an impetus and an uplift that starts them well on their way to spiritual understanding.

### *How Readers Regard Lessons in Truth*

**Mr. E. S. says: "Through the kindness of a friend I have a copy of Lessons in Truth. I have endeavored to put the teaching into practice, and the rewards have been great. I wish I could fully express the joy and satisfaction I have experienced."**

**Mrs. C. L. J. says: "I am ordering a copy of Lessons in Truth as a gift for a friend. It is the most illuminating book I have read, so I want to give it to someone else."**

### FREE STUDY GUIDE INCLUDED

The LESSONS IN TRUTH study guide (prepared by Silent Unity) contains affirmations to use, also suggestions that serve as a key to each chapter. The study guide is included with each book ordered, or will be sent free if you already have a copy of LESSONS IN TRUTH.

LESSONS IN TRUTH is priced at $1 in the standard binding; at $2 in the de luxe binding.

**Order your own copy and your gift copies direct from Unity School or from your local Unity center.**

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

## "The Heavens Declare"

*Jessie Wilmore Murton*

Each lovely flowering tree
Is sacrament to me,
And every note
In a bird's throat
A holy litany.

All earth and sky and sea
In joyful trinity—
Star, wave, and sod—
Proclaim Him God,
Whose handiwork they be.